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THEOLOGICAL SEMINARY

PRESBYTERIAN LIFE

September 29, 1951

Gladly Learn and Gladly Teach
(see page 11)

Vol. 4, No. 19

What Can We Do About Nerv

God Bi-zad in Navajoland

PRINCETON THEOLOGICAL SEMINARY
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Overcoming Temptation

THREE WAYS of meeting temptation are vividly illustrated in the ancient story of the sirens, those beautiful but deceptive young maidens of Greek mythology, whose bewitching songs lured mariners to destruction on the submerged rocks of an island or promontory off the southwest coast of Italy. Homer relates that when Ulysses, voyaging homeward to the faithful Penelope, found his vessel approaching these treacherous shores, he filled his sailors' ears with wax and had himself bound securely to the mast. Later, coming under the spell of the sirens, he struggled desperately to free himself and change the course of the ship; but the strong cords restrained him, and presently the seductive songs died away.

On another occasion, according to the Greek poet, the Argonauts passed this way on one of their adventurous journeys. The flaxen-haired maidens, lolling on the hidden rocks, called to the young adventurers in their most alluring tones, but the Argonauts were not tempted to turn aside. Instead, they only laughed at what they regarded as the hoarse voices of the sirens, for in the company of the Argonauts was Orpheus, that sweet singer of antiquity, whose songs had tamed even the birds and the wild animals. So much sweeter that the sirens' songs were the songs of Orpheus that the others' possessed no appeal.

When in the voyage of life we are called upon to pass by the dangerous isles, we may escape shipwreck by closing our ears to sin's appeal, or by the restraining cords of conscience fastened about us in earlier days, or by the grace of a higher, stronger attraction. To have Jesus in our company is to rise above all lesser loves through what Chalmers called "the expulsive power of a new affection."

—JAMES D. MORRISON

From the Treasury of the Christian Faith, *Association Press, New York, by permission.*

THE SOUNDING BOARD

Japanese Peace Treaty

« The following letter was written and signed by a group of missionaries at Lake Nojiri on August 14, 1951—the sixth anniversary of the surrender of Japan. We are hoping it may be given wide publicity in church papers . . . as near to the time of the signing of the peace treaty as possible. . . .

—Mrs. Howard D. Hannaford
Tokyo, Japan

An Open Letter to Christians Throughout the World:

Blessed are the peacemakers, for they shall be called the children of God.—Matthew 5:8.

On September 4 the peace treaty with Japan will be signed at San Francisco. As missionaries of Christ working in Japan we are much concerned about this important event.

First of all our hearts are full of praise for the spirit of peacefulness which has prompted this treaty, through which a state of war lasting for nearly ten years will be terminated. Japan has become a peaceful nation and has started a reconstruction on democratic lines which makes for future better relations with the nations of the world.

However we urge you to continue your prayers and your efforts to make this partial peace treaty a permanent and lasting one. The treaty of San Francisco may not include the Soviet bloc of nations, although they have been invited to sign it. Japan thus may appear to have little alternative but to join the Western bloc of nations. Already voices are heard which suggest the possibility of using Japan's manpower to reinforce the military strength of this bloc. This suggestion ignores two facts, namely, (1) that by action of the Western occupying powers, Japan's new constitution was made to include a clause renouncing war as an instrument in the solution of international conflicts, and (2) that the remilitarization of Japan would have disastrous economic consequences for her and might lead to a resurgence of her former expansionist policy.

We therefore ask you to pray and work for a lasting Japanese peace, especially by trying to influence your governments responsible for the ratification of the San Francisco treaty to discourage any form of the remilitarization of Japan, or any use of Japan as a military base.

We are, of course, aware of the political tension of the Far East. The Korean war front is too near for us to be forgetful of it. . . . We are definitely opposed to Soviet totalitarianism. But as Christians we are all bound to maintain an attitude of faith in God and the power of love as revealed in Jesus Christ, as a means of securing peace throughout the world today, rather than faith in armaments and armies. Faith in God demands that we trust in his providence and his methods for living and working with our fellowmen.

SIGNED: *W. H. H. Norman, G. R. P. Norman, R. A. E. Hessel, G. H. Hessel, M. R. Carrick, N. L. Thurber, C. C. Thurber, D. A. Grier, I. G. MacLeod, V. MacLeod, M. Archer, T. W. Grubbs, C. Iglehcart, D. Edgerton, R. E. Hannaford, R. Parrott, G. W. Parrott, C. H. Powles, M. Powles, E. F. Carey, S. Rider, M. Sterrett, E. Warne, W. Thomas, J. Carey, I. Allum, E. Best, B. Hausman, N. J. Smith, R. C. Christopher, T. Flaherty, H. A. Johnson, M. Endow, B. M. Ellis, J. L. Driskill.*

'The Roving Richardsons'

« I wish to commend your recent news story on "The Roving Richardsons" (*P. L., July 7*) and also to commend the Richardson family for their loyalty to the Church and for their decision to transfer their letters to the several churches in the vicinity of which they have lived.

One of the tragedies of modern Protestantism, in my judgment, is right at this point. Some time ago I was in the home of a devout Roman Catholic, who asked me in surprise why I had to go around imploring church members to do their duty and secure their letters of dismissal from their former church homes, in order to identify themselves with some church in the town where they lived. She said that it was the custom in her church for newcomers to advise the priest of the nearest parish to their home, within five days of their arrival, of their presence there; and if they did not do so, it was too bad for them. I am not advocating the exact plan of the Roman Church; but as one who has had years of experience along this line, I do wish our Assembly could do something to persuade our "roving members" of their duty.

Some years ago I made a study of this subject, and at that time I found that we lost each year by transfer of names to the absentee roll more members than we received in the same period by confession of faith. If it were not for receptions by letter, the Presbyterian Church would ultimately go out of business! Surely something ought to be done to stir our people up along this line. . . .

Would it be wise to have an Annual

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SOUNDING BOARD
(Continued)

Membership Sunday on which all our pastors would be asked to preach along this line? Why not, in the midst of all the special Sundays we already have? What is more important to the life of the Church than this very thing? Or, if anyone has a better suggestion, by all means let us have it.

—HERBERT BOOTH SMITH
Pastor, First Presbyterian Church
San Jose, Calif.

Overture G . . . "Greatly Pleased"

« Many of us, who during the past two years have been gravely concerned over certain overtures which were before the presbyteries for action (particularly Overture B in 1949-50 and Overture H in 1950-51), are greatly pleased with the new Overture G adopted by the recent General Assembly.

Overture B two years ago was defeated by the presbyteries and Overture H was defeated this past year by a slight majority. Both proposed increasing the powers of the General Council and contained other provisions which caused many people in the Church who fear centralization of authority a great deal of concern. Overture G is happily acceptable both to those who have opposed Overtures B and H in the past and those who have favored them. The new Overture contains no provision for increasing the power of the General Council. On the other hand, it increases by three the membership of the General Council and makes a number of provisions which will no doubt increase the efficiency of the Council without increasing the possibility of its being able to exercise undue power.

The present writer appeared before the Polity Committee at the recent General Assembly to urge that the Committee recommend this Overture which had been proposed by the Chicago Presbytery. At the same time another minister who had favored both Overtures B and H in past years, appeared before the Committee also to urge the adoption of the Chicago Overture. This seemed to indicate the unanimity of opinion happily arrived at by groups which had formerly opposed each other —that here at last is an Overture on which we all can unite. It is to be hoped that the presbyteries throughout the Church will, by an overwhelming majority, adopt Overture G when it comes before them for consideration.

The Presbytery of Chicago deserves the gratitude of the entire Church for making available this Overture which meets the desires of two groups hitherto unable to agree.

—EARL L. DOUGLASS
Princeton, N. J.

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There is a college in our borough, and my friends are both of "town and gown." Teachers, who stroll across the green to their chores and come home for lunch, view with tolerance the business men who each day catch the 8:20 for Philadelphia, and pretty much vice versa. But the other night I overheard one instructor say to another, "Smith is a good man in his field, but he talks like a commuter."

Myself a commuter, I started forthwith to construct a brief for the defense, and conduct a little Gallup to discover what was on the minds of my comrades-in-transit. I started a conversation with a recent acquaintance. "Where are you going?" I asked, meaning only to Chestnut Street or Walnut. "Who knows?" he laughed, and added, "Does anyone know where he's going?" O. K. Professors, want to have a seminar on metaphysics, economics, theology, political science, or what?

—o—

"The policemen in town are still laughing about this one. A group of them always go to Atlantic City to help out with the Miss America pageant. When Assistant Superintendent of Police Herbert J. Kitchenman had them all lined up to report for duty, he began to give out assignments—the sections of the resort they would handle. 'So and so,' he would announce, 'such and such an avenue.' Then he came to Patrolman James McCarthy, traffic officer at Broad and Olney—and as Irish as can be. 'Presbyterian Avenue,' announced Kitchenman." *(Reprinted from* The Philadelphia Inquirer *from "It's Happening Here" by Frank Brookhouser.*

Memo to Presbyterian pastors:
McCarthy, John W., Louisville, Ky.
McCarthy, Richard E., Detroit, Mich.
McGarity, Owen, Jr., Chicago, Ill.
McGuire, Floyd E., Larchmont, N. Y.
McGuire, O'Linn, Jr., Ellsworth, Kans.
McMahon, Albert, Ashtabula, Ohio.
McShane, Roger B., Detroit, Mich.
Conley, Claude S. (for shamrock?) Harrisburg, Pa.
Milligan, W. Heston, Knoxville, Tenn.
Flanigan, Edward M., Irwin Pa.
and scores of other Hibernian Presbyterians, including laymen by the thousands . . .

Gentlemen:

And of what, indeed, are those Philadelphia policemen having themselves such a very great laugh about?

—R. J. CADIGAN

SHOP TALK

Recently an acquaintance whose knowledge of the Church is, to put it kindly, rather dated, asked us, "But isn't the psychiatrist taking the place formerly held by priest and minister?" It was not an easy question to answer in a few words. Certainly there are some jobs the psychiatrist can do better, and some the minister can't do at all. But the converse is also true, as the series of articles* beginning in this issue will demonstrate.

Harry Milton Taylor

In the first of these "What Can We Do About Nervous Tension?" author Harry M. Taylor, minister of Calvary Methodist Church, East Orange, New Jersey, borrows frankly from the sciences of the mind and emotions. But he adds something that could hardly be provided by science unless the psychiatrist were himself borrowing, consciously or not, from the insights of the Christian tradition.

The second in the series by Dr. Taylor "What Can We Do About Guilt Feelings?" shows how to distinguish morbid and unnecessary remorse from the warnings of conscience which accurately indicate something amiss in our moral life. The third "How Can We Attain Genuine Maturity?" deals with outgrowing the troublesome childhood attitudes which remain, to some degree, in all adults. "How Can We Gain Confidence?" will explore the well-known "inferiority complex."

Much good reading on these subjects has been published, we realize. But Dr. Taylor's view of human life as a journey toward a goal transcending our present experience gives his writing a focus and sense of direction seldom brought to these topics.

*(Excerpted from *Faith Must Be Lived*, by Harry Milton Taylor, to be published by Harper & Brothers, November 14.)

PRESBYTERIAN LIFE

A JOURNAL OF PROTESTANT CHRISTIANITY

The Presbyterian

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THE COVER

The Cover shows Betsy Briggs, member of one of the classes of children used by the Leadership Training School, Wooster, Ohio, for practicing teaching techniques *(page 11)*. The Cover and all pictures for this story were taken by Rod Williams, a Wooster graduate who couldn't stay away from his old college town. After studying photography in New York, and working with *Life* photographer Lisa Larson, Rod succumbed to nostalgia and packed his picture-making gadgets for a move. Now he's back in Wooster, the proprietor of a photo shop of his own.

Mary Seth, our correspondent at Wooster Leadership School, started her career as a painter. Some of her canvases are now a feature in the decor of her home, and not long ago the Philadelphia Art Alliance presented an exhibition of her work. Miss Seth's eye for composition and color was an asset when she turned to journalism. She worked for seven years at *The Ladies' Home Journal* before coming to the Board of Christian Education to do publicity. To get the story of the Leadership School, she spent the full two weeks at Wooster.

Mary Seth

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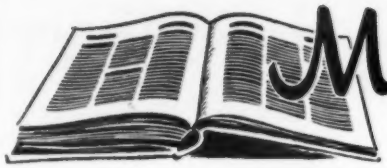


"Thou Shalt Not" Is Positive, Too

THE VERY FACT that the Commandments are largely negative arouses our resentment. Again and again they say, "Thou shalt not." They deny us the liberty of doing what we want to do.

It is natural that laws should be negative, for they have arisen out of experience with injustice. They are planned to erect barriers against wrongdoing. We forget their positive purpose.

We so often repeat the Ten Commandments without the introductory words that we forget them: "I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me."

The Israelites had toiled under the lash of the taskmasters. Now they were a free people. Free from Egyptian slavery, but not free from obligations to one another. Their conduct must be controlled and directed not by taskmasters, it is true, but by laws which would guide them in ways that were just and right. Unless they were guided by fair rules of conduct they would find themselves in even a worse situation than before.

The words that introduce the Commandments suggest two reasons for keeping them. God had delivered the people of Israel out of slavery. Gratitude should lead them to be willing to obey him. The Bible again and again emphasizes the moral obligation to do what is right because of what has been done for us. The second reason for being lawabiding is that the welfare of individuals and of society depends upon respect for law.

History is the story of man's lack of appreciation of his heritage and his evasion of his consequent obligations. Laws on the statute books mean little without the spirit of obedience in the hearts of the people. Israel had made a solemn covenant to keep the Commandments, but ingratitude and selfishness made them break their pledge. So Jeremiah said: "Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah. . . . But this is the covenant that I will make with the house of Israel after these days, saith Jehovah: I will put my law in their inward parts, and in their hearts will I write it; and I will be their God, and they shall be my people."

So when Jesus was asked which was the most important Commandment in the law, he answered, "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." Love in the heart is the only sound basis for a good society. It provides the control from within, which is true liberty.

Three attitudes toward law may well be noted. The first is *resentment*. We want to be free, and any law that restricts our actions is unwelcome; we try to evade it. The second attitude is *expediency*. We are in favor of law because a lawless society is an insecure society. Too often have our politicians tried to win support for foreign aid bills by saying that the proposed help for other countries was merely for our own protection. There is a higher and better motive for right human relations. The right attitude toward law is the attitude of love. Love for God and love for our fellow men will open the door to a secure world. Upon love for God and others hangs all the law and the prophets. So Jesus summed up our duty to one another in the Golden Rule, bidding us put ourselves in the place of others and doing by them what we would like to have them do by us.

There can be no liberty without control, and the most needed control is the control of a heart that loves God and our fellow men.

Prayer: Our Father, God of righteousness, forgive our lack of appreciation of our heritage of liberty. Create in our land a respect for law and justice that will lay a secure foundation for our children and our children's children. Amen.

Scripture Readings:

First Day: Exodus 20:1-17. The Ten Commandments.
Second Day: Exodus 24:1-8. Israel's covenant with God.
Third Day: Jeremiah 31:31-34. The new covenant.
Fourth Day: Matthew 22:34-40. The two great commandments.
Fifth Day: Matthew 5:38-42. The second mile.
Sixth Day: Matthew 5:43-48. The law of love.
Seventh Day: Matthew 7:7-12. The Golden Rule.
Eighth Day: Amos 8:4-10. The law defied.
Ninth Day: Romans 13:1-10. More than lawabiding.
Tenth Day: Matthew 5:33-37. Simple sincerity.
Eleventh Day: Galatians 5:1-15. Christian freedom.
Twelfth Day: Romans 12:9-21. The Christian attitude toward others.
Thirteenth Day: Matthew 6:1-4. Unparaded righteousness.
Fourteenth Day: I Corinthians 13:1-13. The hymn of love.

—PARK HAYS MILLER

VISUAL AIDS WILL NOT BRING PUSH-BUTTON TEACHING

The Audio-Visual Workshop at Green Lake, Wisconsin, this month, showed that the time is very near when not merely audio-visual aids, but a program making regular use of this resource is soon to be offered on terms which will make it available even to the smaller churches. It would be fairly safe to forecast that this will occur in three or at most four years in our Church.

At this point a word of warning is in order. We are living in what has been called the "push-button age." We read of push-button wars, which fortunately have not yet become realities. A recent news item told of the embarrassment of a certain area which was called upon to harvest "a bumper push-bottom crop"—(whatever that means). The "great illusion" of our time would appear to be the conviction that, no matter how hard or complicated the undertaking, there ought to be a way to push a button and get the thing done. The day of the "push button" Sunday school class will not come, even with the abundant use of pictures, films and filmstrips. The teacher will be called upon to do more—not less work, but the work will be much more effective and far more interesting both to teacher and student.

First use of these media will probably be recruiting and training leaders for church school classes, youth groups and adult fellowships. They will also be used to demonstrate the importance of the church's work and program. They will be used to recruit for this program the services of men and women who have hitherto thought of themselves as too busy to give time regularly and sacrificially to this work.

One of the most ominous signs of our day has been the progress the Communists have made in East Germany, through their intensive cultivation of youth and small children. This was demonstrated by the difference both in size and vigor of their great Youth rally in Berlin this summer compared with that of last May. Equally ominous is the failure of churches in the free nations to give evidence that they appreciate the importance of what is done for children and youth. We have not much time in which to wake up and get busy. Let us dismiss the thought that there is any quick and easy way to get on with the job. Visual aids will be more costly, will take more time, will multiply the effectiveness of the work. Plutarch said, "Good things are hard." We may not expect this best of all posssible good things to come easy.

"Without the shedding of blood there is no remission of sins." That is what it costs God. That is why there had to be a Cross. We are called upon to share in this work of redemption. Surely it is nothing less than blasphemy to demand that a thing so costly for God shall come easy for us.

THE STORY OF BENJAMIN BANNEKER

The city of Washington, D. C., according to Shirley Graham, owes its beauty to a Negro named Benjamin Banneker, one of the most remarkable characters ever to appear on the American scene. Moncure D. Conway wrote in *The Atlantic Monthly,* January 1863, "Though no monument marks the spot where he was born and lived a true and high life and was buried, history must record that the most original scientific intellect which the South has yet produced was that of the African Benjamin Banneker."

Banneker's father and grandfather both came to America on slave ships, and the fascinating story of his life is told in Shirley Graham's book, *Your Most Humble Servant.*

After Congress had determined that a new city was to be built on the banks of the Potomac, a young Frenchman, Major L'Enfant, was appointed by President Washington to take charge of the project. Major Andrew Ellicott of Maryland was appointed chief surveyor. It was through Ellicott's knowledge of Banneker's unusual gifts that the distinguished Negro was made a member of the commission.

L'Enfant, in his efforts to keep the new city from becoming a speculators' paradise, was so secretive about his plans that he aroused the antagonism of Congress. He was not without his faults, and among adjectives applied to him, before he had been given the commission, were such words as *haughty, proud, hot-tempered,* and *intractable.* Frictions grew until in March, 1792, Jefferson notified the commission that "It having been found impracticable to employ Major L'Enfant—he has been notified that his services are at an end." Meanwhile L'Enfant had packed and gone. He took his plans with him, plans which except for some of the commissioner's few men had seen. With the plans gone there was general consternation. Considerable sums of money appropriated not too willingly by Congress had been spent. The project would have to be started again from scratch. When Jefferson made this announcement to the commissioners, Banneker asked if the plans of L'Enfant had been satisfactory. Jefferson is reported to have answered, "How can I say? I never saw them. Why?" "Because, sir," said Banneker quietly, "I have them in my head."—and he did. Given a few days to work, he rode back to his home, reproduced the drawings and plans which Major L'Enfant had carried away, and the city of Washington rose with the beauty and symmetry and the distinct flavor of tradition which to this day characterize and give it its charm.

There has been a movement in the New York City public schools to fight prejudice by introducing the students to the lives and achievements of the nonwhite members of our race. Nothing could do more to destroy evil myths about the inferiority of those whose skin is darker than our own, than such a study. Men like George Washington Carver, Dr. Ralph Bunche, Roland Hayes, and Benjamin Banneker, to mention only a few of the great list of noble and distinguished Negroes, are complete refutation of the racial mythology under which all manner of discrimination and injustice has been rationalized and put into practice.

Human culture will never know the richness and beauty which it can achieve until men and women of all racial and cultural backgrounds are given equal opportunity to share fully in the tasks, the opportunities, and the rewards of life.

—PAUL CALVIN PAYNE

WHAT CAN WE DO ABOUT *Nervous Tension?*

By HARRY MILTON TAYLOR

Illustration, for PRESBYTERIAN LIFE, by Samuel Joyner

"PRESSURE! Pressure! Pressure!" That's the way one of my friends describes modern life.

Of all our emotional problems, none disturbs more of us more constantly than nervous tension. Books offering solutions, like *Release from Nervous Tension* by David Fink and *Peace of Mind* by Joshua Liebman and *Peace of Soul* by Fulton J. Sheen, command instant attention. There is excellent reason for our concern, for tension is a mass killer. It is not only the obvious cause of ills like headaches and ulcers and indigestion and heart ailments, but it is the hidden cause of many other maladies. A physician told me recently that the more he learns about sickness, the more convinced he is that nervous tension is a contributing factor in most cases.

What is true of physical ills is also true of other disorders. Nervous tension destroys happiness, blights imagination, and impairs efficiency. It ruins homes, governments and international relations. It provokes us to write (and post!) letters which should never be seen by anyone but ourselves. Few persons or groups are not in some fashion victimized by taut nerves. Much of our irritability and disagreeableness, much of our antisocial behavior, is more strain than sin . . . although one hesitates to admit the fact because it makes such a convenient excuse! It seems to me that I never hear congregations sing more earnestly than when they sing,

> *Take from our souls the strain and stress,*
> *And let our ordered lives confess*
> *The beauty of Thy peace.*

When we stop to think about the reasons for our tensions we immediately realize that everything that we said in the last chapter about the complexity of any nervous upset holds true for tensions as well. Yet the peculiar pressures

NERVE-WRACKED BY OUR ENVIRONMENT, TORN BY DILEMMAS INHERENT IN BEING HUMAN, WE MODERNS CAN FIND PEACE ONLY BY MAKING HARD CHOICES IN FAVOR OF THE GODLIKE SIDE OF OUR NATURE.

The first in a series of four articles*

and disbalances of contemporary life complicate the problem still more. The miracles of speed and communication which have radically increased and reduced the world of our experiences, have brought us bane as well as blessing. Our living rooms are much more crowded than they were a few decades ago. Newspapers and radios batter us ceaselessly with distressing facts about perils and calamities. Relying increasingly upon machines, we neglect our larger muscles while we work only our minds, and man was not made to live by brain alone. The apartment house has replaced the farm as our typical dwelling unit. In many areas humans are packed like herring. We are meant to become angels but we behave like ants. Whether we like it or not, in the subway, in the theater, in business, in supermarkets, we must push or be pushed, we must run or be run over.

The soul's major conflict

Yet when one has said all that can be said about the exhaustless intricacy of causes, one cause stands out above the rest. Emil Brunner points to it in the title of one of his books: man is divided against himself. Where there is serious tension, there is probably soul conflict, and the major conflict of the soul is between "God and mammon." Our heavenly Father created us for spiritual ends, and therefore spiritual aspiration is as inextricably a part of our humanity as the infant's instinct to suckle. In opposition to this, our culture, which unremittingly seeps into our motives, lures us into a materialism which elevates stuff above spirit and things above persons. These contrary movements of our innermost selves tear us inwardly apart. The condition of our hearts recalls the ancient torture: fastened to horses driven in opposite directions and pulled to pieces.

There is that in us which would yield priority to the spiritual and there is that which would give precedence to the material. Jesus Christ says flatly, "It cannot be done. You cannot serve two masters." Life says with equal decision *through nervous tension*, "It can't be done. You must grant primacy to one or the other. Unless you grant unequivocal, persistent allegiance to one or the other, you will be in painful conflict within yourself." In *The Neurotic Personality of Our Time*, Karen Horney calls attention to the fashion in which we play both ends away from the middle, in Christian enterprise seeking to honor God and love our fellows, and in carnal reversal worshiping material things, practicing greed and selfishness and hate. The saintly and the satanic have only this in common: that each makes an absolute demand. We must choose between them or pay a ruinous price for our divided loyalties.

This does not mean that all tensions are the result of ungodliness, or that tensions never afflict the godly. Nor does it mean that all of our strains will be instantly relaxed if, to the best of our abilities, we try to be loyal to God. Deciding to be faithful to God is very important, the first time and the ninety-first, and one who persists in such decision will unquestionably make it possible for God to knit the deepest and most harmful cleft in his soul. Yet observation shows us that, normally, nervous wounds heal slowly and irregularly, and the most sincere act of repentance or faith will not, ordinarily, bring instantaneous relief from all of the discomforts of the healing process. Especially where there is a deep and long-standing cleavage in the personality, the knitting together takes time and calls for patience. This is not to cast doubt upon God's power, or to deny Him the right to perform exceptions; it is simply to describe His customary practice. He apparently has no wish to hurry us through our emotional convalescences. Evidently there are important lessons for us to learn while He is healing us.

Remaking ourselves

Moreover, "giving one's life to God" is not a single, one-for-all act like slapping down a half-dollar on a counter. The whole person has to be gathered up and surrendered; and the whole person has a habit-filled past which must be reconciled to any consecrated present; and the whole person has an indeterminate future any one of whose moments is open to the repudiation of any past consecrations. Making us, remaking us, so that we shall eventually be like Him, is a task which takes God and those of us who earnestly desire to be like Him, working together, a lifetime . . . which is probably one reason why most of us live as long as we do . . . and why we moderns live longer than our ancestors! Let no one convince you that there is some magic religious dose which can be tossed off quickly and which will instantly evaporate all your tensions. Giving one's life to God is a full-sized, lifetime task, calling for all our powers—mind, will, courage, perseverance, trust—and an all-important supplement of divine aid. The road to living well is narrow and difficult, Jesus reminds us, and none of us who has tried to live well doubts that it is so.

Yet there is this comforting fact to be added: as we strive, doing the best we can, to live godly lives, we become more and more integrated in our souls, the radical division within us is overcome, and we experience increasingly a peace surpassing understanding: beneath, within the stresses and relaxations which mark our daily strivings, there grows a quiet and strength which is as real and wonderful as it is inde-

* "What Can We Do About Nervous Tension?" is based on the chapter, "Tension," from *Faith Must Be Lived*, by Harry Milton Taylor, to be published by Harper & Brothers, New York, in November, 1951.

scribable and incapable of being proved to those who have never known it.

The foremost thing to be said about combating nervous tension is, therefore, "Seek ye first the kingdom of God and his righteousness."

I have also found it helpful to live by schedule. We ought not to become slaves to schedule, but most of our days will be freer if they are carefully planned. Some of our strain is little more than bad organization. Some of it is the result of trying to cram more into a week than we could do, even moderately well, in a month. Confronted by a formidable mass of unassorted responsibilities, we tighten up and so diminish our capabilities. As our effectiveness decreases, the load gets steadily bigger, and burdensome feelings like frustration and despair and fear pile up on top of the load.

Plan your day

It will not resolve all of your tensions, but it will help considerably if you plan your day as the schoolteacher is supposed to plan hers. When I am most pushed, I find it profitable to write out the day's program in detail. This makes it possible for me to set myself to do only as much as is humanly possible. I can select what seems imperative. I can schedule a nap after lunch in the interest of efficiency . . . and take it without feeling guilty. I get a lift, item by item, and a bigger lift at the end of the day, out of the sense of accomplishment which comes with doing what was planned. And I find that focusing attention on the program keeps me from wasting my powers, unpleasantly, in worry over "all that needs to be done." Certainly, the forest needs to be cut down; but this day I will fell ten trees. Disoipline of our daily affairs will free us from some of our tensions.

This suggests another useful device. Do one thing at a time. When you've planned to fell ten trees, take them one by one. It's impossible to chop them all down at once, so why go through the mental equivalent of trying to? One of the diabolical tricks of tension is its interference with concentration upon the task at hand by arousing concern over what cannot or should not be done at once. I am always fascinated by next Sunday's sermon, have a plethora of brilliant ideas about it, when I am trying without interest or inspiration, to compose this Sunday's sermon. Such wandering of attention does not often have even a half-pleasant effect on us. We are more likely to be overwhelmed and discouraged by the immensities which lie ahead. Then we begin to move confusedly. We accelerate our pace until we are running too fast to keep our feet. The sense of pressure mounts. Life is just too much for us. So much to do, so little time . . . When I find myself caught in such a frenzy. I am schooling myself to call a halt and say, "Now then take one step." One step is enough for me! One step is all any of us can take at a time. Do one thing at a time. This too is a discipline. You will find it hard to enforce, and you will break it often, but you will find that it saves you from some of your tensions.

Burden of things undone

Implicit in what has been said about schedule and doing one thing at a time is the fact that many of our tensions come from a sense of inadequacy, from a feeling that there are duties which we must but. cannot perform. One of my friends came to visit with me last summer, and after we had both tried unsuccessfully to outboast each other about the prodigiousness of our labors, I said to him, "Honestly, George, what makes you so tired?" He answered like a flash, "That's easy. It's carrying the burden of things undone that simply have to be done."

Here is where we should put our faith in God to practical use. Unless the aggressively conscientious person checks himself constantly, he is likely to develop the obsession—not in his formal opinions, to be sure; but in his actions and feelings—that he, like Atlas, is carrying the entire world on his shoulders, indeed, that he is God. I thought of this recently when I heard the story about the distinguished cleric, Dr. Sheppard. The night before he was to deliver an important series of addresses, he developed the early symptoms of a grippe attack. Only another public speaker will understand how he fretted as he fell to sleep. As he tossed fitfully, he dreamed that he went to heaven, and there he saw God pacing restlessly up and down. The Almighty, wringing His hands in despair, was exclaiming, "What am I going to do? Dick Sheppard has a cold!"

Does God care?

The notion of divine providence has been carried to some ridiculous conclusions, like the monstrous suggestion that God preordains (*sentences* would be more appropriate) some of us to eternal bliss and others of us to eternal torment. I'm not sure which would be worse, to be a prisoner in hell, or a prisoner in heaven . . . But surely it is logical and useful to believe that our Creator and Sustainer is able to keep the world of His contriving under His control. If things go wrong there must be a good reason for His permitting them to do so: men act wickedly; and it is good for them to be free enough to act wickedly. But none of us who believes in God at all would suppose that God cannot take care of us if we behave ourselves. Whatever else the notion of providence means, it surely means that God can provide for us, that He is big enough for His job.

And God's job, so far as you are concerned, begins precisely where yours leaves off. If you have planned your day as best you can, and if you have done your chores one by one as well as you were able, you've done all that you can do, and the rest belongs to God. He can be trusted with what is left over.

You don't have to do it all

Remember that when you confront the "impossible" responsibilities that are yours. Actually, in God's sight, which is all that matters, or all that should matter, you are responsible for no more than you can do well. The rest belongs to Him. As we should begin every day with a prayer for divine guidance and aid in the planning and carrying out of the day's activities, so we should close every day with a prayer of thanks to God for His help in things well done, a prayer of repentance for our sins of sloth and neglect and slovenliness, and then a prayer which is an act of humility and trust . . . turning over to the Omnipotent what we felt we should have done but could not.

Such a practical view of providence may tempt us to cheat a little, to turn over more than we should to God under the cover of humility and trust . . . which leads me to say finally that some tension is good for us. We need to be pushed. When we have done all that is wise, sought first the Kingdom, planned our day, done one thing at a time, and practiced trust in God, some tensions will remain. What remains is good for us. There is no virtue in any of our affairs, in any of our states of soul, where there is no tension. Perfect relaxation would be perfectly horrible. It would be death.

We need tension as sewing machines do. The thread breaks if there is too much, but stitches are not made nicely if there is too little.

The strings of a harp are not meant to be slack. Some strings are meant to be more taut than others; if it were not so there would be no diversity or brilliance. Life is not meant to be monotone. There is to be luster, versatility, pitch, harmony. If we are to make music, as the Father intends, our lives must be strung, some more highly than others.

What is important is that God do the tuning! That His fingers pluck the strings!

Arriving at Wooster, Ohio, for Leadership Training School are the six Longfellows from Washington, D. C. Dean Longfellow is Christian Education chairman in Western Presbyterian Church back home; Mrs. Longfellow superintends primary department.

Gladly Learn and Gladly Teach

By MARY SETH

THE TERM *religious illiteracy* and the prevalence of the condition it describes are familiar by now to educators, churchmen, legislators, and people who just read the papers. Almost everyone has heard the complaint that "Sunday schools don't really teach," and some overlook the fact that the church school has one hour a week to leave its mark, while the public schools have a minimum of thirty.

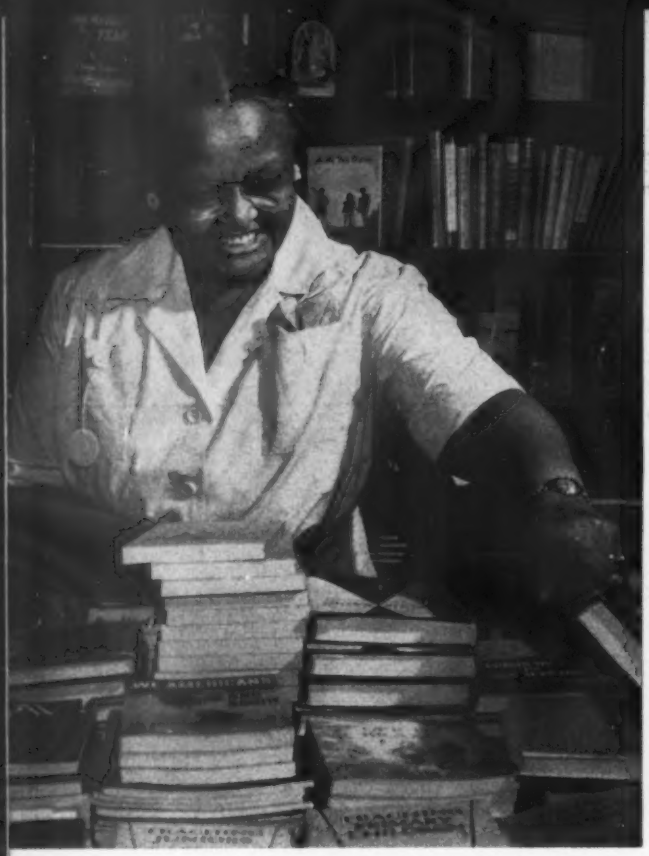
But there's surely some fire in all this smoke, and the Presbyterian Church, through its Board of Christian Education, has made some big-scale efforts to insure that the swarms of youngsters and adults who start their Christian academic year this Rally Day (September 30) will be offered something solid in the way of religious learning.

One of the efforts is the system of Summer Leadership Training Schools, where teachers and teachers of teachers are primed for the work of the year. One of these schools is shown in action on these pages.

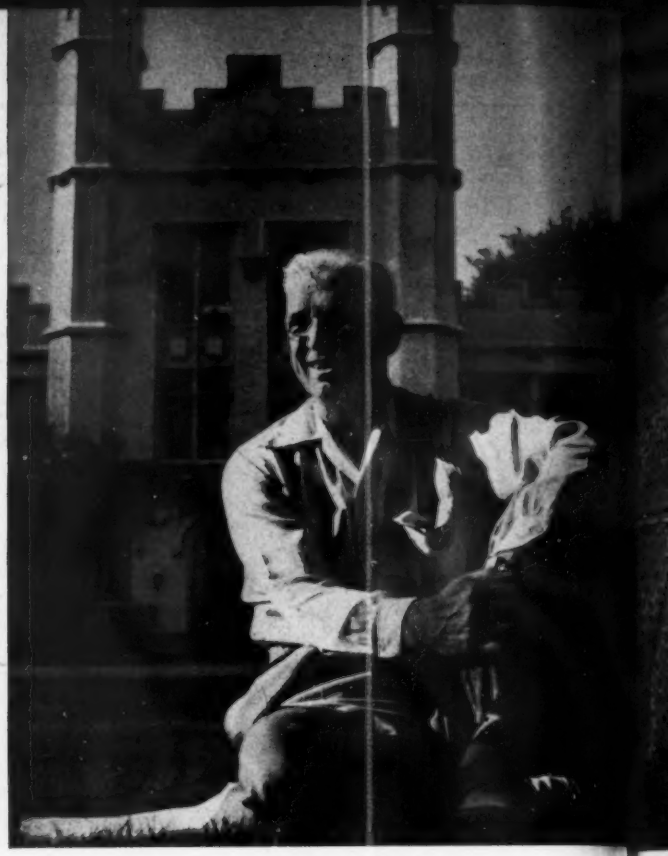
RALLY DAY
SUNDAY, SEPTEMBER 30

The Leadership School at Wooster, Ohio (described on these pages), happens to be the oldest of these schools, 1951 being its twenty-sixth year of operation. In other respects it is typical of the seven schools distributed across the country, which this year enrolled 1655 in their courses.

Four hundred twenty-five studied at Wooster, many coming as whole families, adding their children to the guinea pig classes on which the teachers-in-training sharpened their skills for the coming year's work.



Mrs. WILLIAM REEVES, Columbus, O., teacher for thirty-five years in Bethany Presbyterian Church, browses among 3,000 books sent school from The Westminster Bookstore, Chicago.



PROFESSIONAL EDUCATOR George Hilliard, director of student personnel at Western Michigan College of Education, found "excellent leadership and teaching" at the summer school.

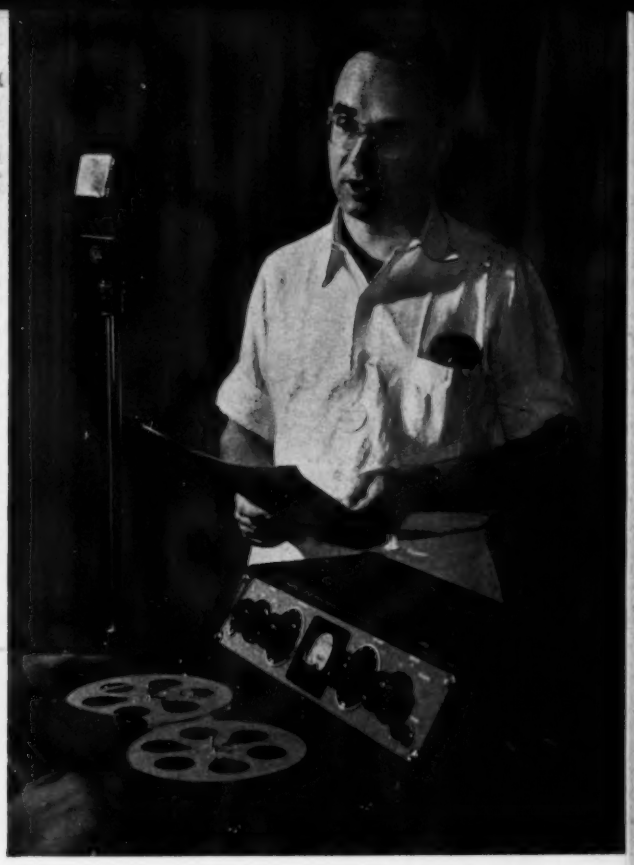
CHILDREN for demonstration classes were recruited from town of Wooster, joined youngsters brought by enrolled parents. Here Muriel Larkins and Sharon Weicker sing.

THE INVESTMENT:

IF ANYONE came to the Summer Leadership Training School with the thought that this would be a different sort of vacation, he was soon disillusioned. It was two weeks of difficult work. Getting-up time was officially scheduled for 6:30, but if you had children to dress, as many enrollees did, you rose earlier, because breakfast was served at 7:00 sharp. Attendance at the evening programs (7:45) was optional, but as the subjects supplemented the day time classes, almost everyone found the stamina to be there. Quiet time in the dorms was set for 10:30, but it was quiet for study, not sleep, for most students. A large number were still at their books at midnight, night after night.

The trainees converged on Wooster from twenty-four states, Chile, India, and Lebanon. A wide spectrum of occupations and educational backgrounds was represented in the groups. Some had not finished high school; some had university training with graduate study thrown in. There were students, teachers, housewives, nurses, ministers, secretaries, bookkeepers, clerks, a lawyer, a physician, a watchmaker, a factory worker, a salesman, a postmaster, an electronics technician, a tailor, a librarian, a metallurgist, a medical photographer, a social worker, and others.

PEGGY ALEXANDER, of Chile, whose missionary parents were studying at the school, did her bit in primary class, here with student teacher Mrs. Leta Close, Cedar Rapids, Iowa.



MELVILLE NESBIT, pastor of First Presbyterian Church of Ogdensburg, New York, has been broadcasting at home for six years, but says radio workshop improved his delivery.

Photographs by Rod Williams

THE RETURN:

MOST of the enrollees were church school teachers, supervisors, or music directors in their home churches. The practical values in the course are attested by the fact that a number of students—at Wooster and at the other Leadership Schools—came at the request of their local churches, their expenses paid in part or in total by the church. At Wooster, under the guidance of twenty-eight faculty members, the students improved their experience in teaching techniques, audio-visual aids, radio broadcasting, Bible-study and music. They studied the new curriculum materials and the mission themes for the coming year. There were special classes for leaders of women's organizations and for church school superintendents and directors. The laboratory school included nursery, kindergarten, primary, junior young people's, and adult age-groups.

Students were unanimous that the intensified work of the two-week period was amply rewarding. Comments were: ". . . a revelation to me how much the Church is doing, and how much still needs to be done." ". . . a much-needed push to go ahead in my work." "Many questions I had have been answered." ". . . an abundance of ideas to take home."

EVERYONE'S A MAESTRO in music class conducted by Professor Richard Gore of Wooster College faculty. Directing the directors is Tom McDade of Pittsburgh, choir singer.

Making an early start on a long day of study are a minister's wife, a new curriculum editor, three local leaders.

Absorbed in modeling, Dickie Dunne and George Hentzelt are unaware they are models for children in many church schools.

NEWS

Vice and Crime: Some Are Alert

Apathy toward corruption is the greatest single ally of the gambler and the racketeer, according to the Senate Crime Investigating Committee. What with back-to-work pressures, the World Series, the war in Korea, and a new football season, many Americans are in danger of forgetting that a terrible crime situation still exists, and that the job of stopping organized criminality begins on the local level.

Some people may have forgotten. But in Lake Charles, Louisiana, and Lewiston, Idaho, and probably in countless other cities and towns, there are men and women who have not. And, more likely than not, Protestant pastors are doing their best to see that people remember.

As the Senate Crime Committee filed its final report in Washington earlier this month, news of alleged corruption in Lake Charles, Louisiana, broke into national headlines. A grand jury indicted local newspaper editor Kenneth Dixon and four newsmen for defamation of character because they claimed county officials were not enforcing anti-gambling laws. A few days later the ministers of Calcasieu Parish (county) took up the paper's crusade, claiming equal guilt because they had criticized the officials from their pulpits.

Led by stocky, mild-looking William O. Byrd, a Methodist pastor, three clergymen demanded that they be indicted with the newspapermen, declaring that "if it is defamation of character to define as 'legal double talk' the obvious reluctance of our officials to enforce anti-gambling laws, then we feel a moral obligation to state that Kenneth Dixon was merely echoing the remarks we made." The other two ministers were the Reverend T. V. Owens, pastor of South Boulevard Baptist Church and president of the Calcasieu Parish Ministerial Association; and Reverend H. H. O'Brier, pastor of the First Baptist Church in nearby Sulphur, chairman of the association's crime and welfare committee.

Mr. Dixon, editor of the Lake Charles *American Press*, and four other men connected with the afternoon daily were indicted as a result of a press campaign which was alleged to have reflected on the character of District Attorney Griffin T. Kalkins, fifteen other county officials, and three admitted gamblers. The crusade started with gentle jabs in Dixon's column. Later he began attacking them on the front page. When no results took place, Dixon helped organize the People's Action Group, a citizen's committee which went after evidence of the gambling. After collecting affidavits of

The Rev. William O. Byrd, pastor of Lake Charles, La., Methodist Church, padlocks doors of church in protest against indictment of newsmen.

betting in thirty-five bars, the group asked a grand jury to charge Sheriff Ham Reid with malfeasance. Gambling stopped, and District Attorney Hawkins used the affidavits to take thirty-three barkeeps before Judge Mark Pickrel on gambling charges.

The gamblers got off with light fines and suspended jail sentences, and the *American Press* promptly replied with a front page spread listing the police records of some of the men and pointing out that suspended sentences are usually given only to first offenders. The jury came back with its indictment.

Rising to Dixon's defense, Pastor Byrd staged a vivid protest demonstration in which he chained and padlocked the doors of his church and draped his pulpit with chains as "a visible sign of how serious I consider this matter." Telling his congregation that "history has taught us that a padlocked pulpit follows a persecuted press," the former World War II chaplain said the indictment was a threat to the "basic freedom of press and religion."

Pastors Byrd, Owens, and O'Brier aired their views in a letter to District Attorney Hawkins. At the same time they issued a statement from the Calcasieu Parish Ministerial Association, representing forty clergymen of the area who also claimed equal guilt in the affair and supported the pastors' charge that officials were showing obvious reluctance to enforce anti-gambling laws.

Why should the Church become excited about gambling? In Lewiston, Idaho, Presbyterian pastor Douglas S. Vance lashed out against slot-machine gambling in his own community and accused the average citizen of "moral numbness" toward the crime.

"Why is gambling wrong? It is wrong," he said, "because it denies the Christian teaching that a man is responsible as a steward to God for the best use of all that he has. It is wrong because the gambler gets or loses money without having given or received anything in return. It is wrong because one man's gain is another man's loss. It is contrary to the old American idea that a man can only secure what he wants by thrift and hard work. Perhaps someone says, 'Isn't all life a gamble? Doesn't a farmer gamble every time he plants a crop?' The very fact that such a question is asked shows how morally numb we have become . . .

"We do take chances in life, a farmer does take a chance when he plants a crop, but his success does not mean that another man must fail.

"Socially, gambling fosters criminality. Repeatedly it has attempted to bribe public officials and cheat in elections. It has made crooks out of businessmen, criminals out of public officials, and has more than once started a train of events which have led to fraud, theft, deceit, and even murder. Why should churches hesitate to declare a thing wrong that has this nature and has resulted in such consequences?

"The Church exists to serve as a conscience for men and society. Preaching that merely serves as an opiate to those in distress is not true to the Master, who once took a whip of cords and drove the racketeers and money changers from the temple in Jerusalem. Unless the Church of Christ challenges the people's opinions and questions their beliefs, is it true to its mission?

"Commenting on the findings of his Senate committee investigating crime in America, Senator Kefauver recently said, 'If the churches had fulfilled their duty as the conscience of the nation, our country would not have become so morally debilitated as to have allowed this infection to take root.'

"Today we take up that challenge . . ."

United Church Men: Inauguration

Next week an event of importance to every Protestant layman will take place in Cincinnati, Ohio.

It will be the formal inauguration of the National Council of Churches' United Church Men organization, the first laymen's group ever sponsored by most of the nation's major Protestant churches. Impressive inauguration ceremonies have been planned for the October 6-7 convention, which will be held in Cincinnati's Taft Auditorium, scene of the 1950 and 1951 Presbyterian General Assemblies. Some 3,000 laymen from twenty-nine Protestant and Orthodox churches are expected to attend.

Formation of this new organization, which will coordinate its activities with those of denominational groups like the National Council of Presbyterian Men, "will bring to the American scene a new movement designed to rally church men everywhere to their present-day responsibilities," according to director E. Urner Goodman. Mr. Goodman, prominent Presbyterian layman and former national program director of the Boy Scouts, officially assumed his new duties September 15.

Other Presbyterians have also been busy preparing for the convention. Chairman of the executive committee in charge of the convention planning is Lem T. Jones of Kansas City, Missouri former president of the National Council of Presbyterian Men. Other Presbyterians on the executive committee include Jaspar Crane, Wilmington, Delaware; J. Howard Pew, Philadelphia, Pennsylvania; Thomas J. Watson, New York; David W. Proffitt, Maryville, Tennessee *(P. L., Sept. 15)*, and Paul Moser of New York, executive secretary for Presbyterian Men.

Directors Named for Building Funds Drive

Heading the Presbyterian Church's $12,000,000 drive for construction of new churches and seminary buildings will be a committee of three of the Church's top executives.

They are Dr. Glenn W. Moore, newly-elected secretary of the General Council and vice-chairman of the Council of Theological Education (chairman); Dr. Hermann N. Morse, General Secretary of the Board of National Missions; and Dr. John T. Peters, Secretary of United Promotion. As directors, Drs. Moore, Morse, and Peters will guide the work of the twenty-two-member Building Funds Commission appointed in July *(P. L., Aug. 4)*.

To emphasize world-wideness of Communion, Pastor William L. Tucker *(center)* of Princeton church each year has seminary foreign students assist him at service. Last year assistants were Reinhard Neubauer of Cassell, Germany *(left)* and Tien-Tsi Kao, China *(right)*.

Called the "cornerstone campaign" by former Moderator Hugh I. Evans ("We will be laying the cornerstone under the Presbyterian Church of the future."), the drive will start January 1, 1952, and last for thirty months. This fall a series of preliminary meetings will be held throughout the country. Plans for the drive will be presented to fall meetings of synods and presbyteries. It is expected that the churches will join in the campaign with local drives next spring.

Earlier this month, Samuel C. Slaymaker, co-chairman of the Commission, urged field representatives attending the National Staff meeting in Concord, North Carolina, to enlist the support of inactive laymen in the drive. "One of the by-products of this campaign should be the enlistment of new recruits. Every congregation has a group of spiritually unemployed. Some are among the most talented men of the church. They would shudder at the thought of being elders or Sunday school teachers, but many will be challenged by the magnitude of this assignment. . . ."

Co-chairman Dr. Hugh Evans addressed the field men on the need for the drive. Seminaries are overcrowded, and more than 500 new churches are needed, according to synod and presbytery requests to the Board of National Missions.

At the conference, Commission members met with field men who had questions about the plan and the allocation of money to be raised. For more than two hours, the Commissioners and field men discussed the practical problems posed by the program about to be launched.

National headquarters for the drive will be located at 156 Fifth Avenue, New York. Area offices will be opened in January in Pittsburgh, Cleveland, Chicago, Kansas City, and San Francisco.

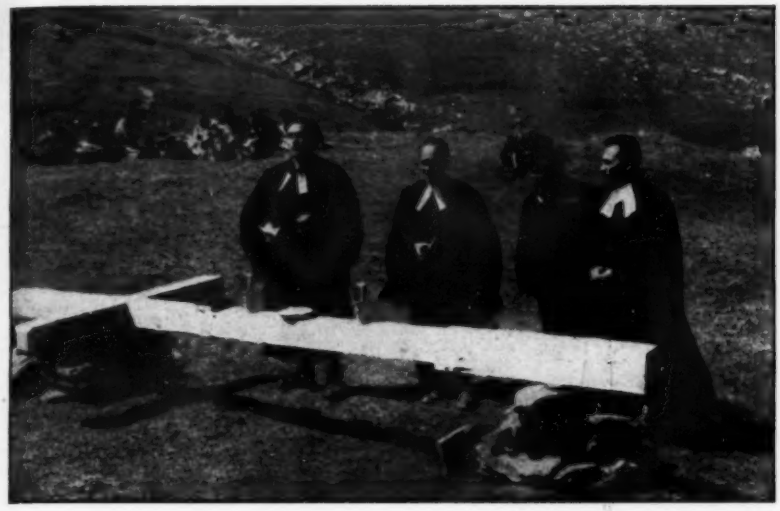
One Table

Sunday, October 7, is World-Wide Communion Sunday. Again this year Protestants all over the world will, actually and figuratively, gather around a table symbolic of the table in the Upper Room, where Christ and his disciples met for the first Communion more than 1900 years ago.

Because of time differences throughout the world, World-Wide Communion services, viewed from one geographic spot, the United States, will be taking place almost continuously from Saturday afternoon through Sunday morning. New Zealand will have the first service, because time there, in relation to U.S. time, is almost a day ahead. When it is 10:30 A.M. Sunday in New Zealand, and time for Communion services, it will be 3 P.M. Saturday in San Francisco; 6 P.M. Saturday in New York City.

The idea of Protestant churches observing Holy Communion on the same Sunday was originated in 1936 by the Presbyterian Church U.S.A. In 1940 the U.S. Federal Council of Churches (now a part of the National Council of Churches), urged all its member churches to have Communion on the same Sunday. The idea was quickly adopted by church councils and federations in other parts of the world.

Many local churches try to emphasize the ecumenical aspect of World-Wide Communion in their ceremonies—the fact that the service is not just a



French and Italian Protestants seek unity through a Communion service on a hill between Italy and France. People from both countries attend. Two pastors are French, two Italian. One arm of cross points toward Italy, other toward France.

local thing, but the uniting of all Protestants everywhere in a common sacrament.

It isn't difficult to feel the universal spirit of Communion in Second Presbyterian Church, Princeton, New Jersey. Many who attend the church are students at Princeton Theological Seminary, and some of these are from foreign countries. Each year the pastor, Dr. William L. Tucker, tries to get these foreign students to participate in the service to emphasize the world-wide nature of Communion *(see cut p. 16)*.

On a hill between Italy and France called Hill of the Cross, an annual Communion service is held. Both French and Italian Protestants attend. Last year a large wooden cross was laid on the ground, one arm of it pointing toward France and the other toward Italy. It bore the inscription in Italian and French, "That they might be one." During the serving of the elements the cross was used as a Communion table.

Compensation Asked For Churches in Korea

Churches and charitable organizations whose facilities in Korea were used or damaged in UN military operations may be compensated for such usage or loss. A bill authorizing such compensation was recently introduced in Congress.

Representative Robert E. Jones, Jr., of Alabama, who introduced the bill, said he was moved to do so after receiving a letter from an American Army chaplain in Korea. The chaplain wrote so feelingly about damage to Christian churches, hospitals, and schools, that Representative Jones felt dutybound to let the nation know of the need.

The bill would authorize the U. S. Attorney General to receive, adjudicate, and provide for the payment of any claim filed by a religious or charitable organization, when such claim is not compensated by insurance.

Benevolence Budget: Up and Now Down

In addition to the annual Every Member Canvass scheduled for November, Presbyterian Church members have another—and equally pressing—financial concern this year. That is the raising of the 1951 benevolence budget—the funds that the Church needs to continue General Assembly-approved causes through December 31, 1951.

Last year, when the '51 budget was formulated and voted by the General Assembly, more than 6,500 congregations reported voluntarily that they were going to increase their benevolence giving this year by an aggregate of 10.27 per cent. And when the pay-up total for the first four months of 1951 was announced *(P. L., May 26)*, the figure for all local churches was 12.67 per cent above the four-month total in 1950. This was encouraging, but Roger H. Johnson, secretary of finance for the Church's General Council, said that "This gain must be maintained for the balance of the year to carry out the instructions of the 1950 Assembly."

This month the benevolence totals from local churches for the first eight months of 1951 were announced. The figures showed that congregations were still ahead of their giving record last year, but that the rate of increase had slipped far below the four-month figure, and substantially below the minimum 10 per cent increase needed to keep benevolence work at the 1950 level.

The figures, released by the budget and finance committee of the General Council, showed that congregations had contributed $5,219,723 to the benevolence budget through August 31. This represents an increase of 7.72 per cent over giving in the first eight months of 1950. If the 10 per cent increase is not regained and passed in the remaining months of the year, however, the Church may be forced to reduce a program it has had trouble in maintaining because of tremendous cost increases.

New Presbyterian Church Founded in South Pacific

The world-wide family of Presbyterian churches has a new addition—the second within the past year. The new member is the Presbyterian Church of the New Hebrides, which recently concluded its first General Assembly. The New Hebrides are a group of islands east of Australia which are governed jointly by the French and the British. The new church is the result of mission work by the Presbyterian Churches of Australia and New Zealand. Formosa's Presbyterian Church, accepted into World Council of Churches membership last month, is the other youngster.

According to the Right Reverend J. Eric Owen, Moderator of the Presbyterian Church in Victoria, Australia, the first General Assembly of the New Hebrides Church was a success (and not unlike General Assemblies elsewhere). Dr. Owen, who returned to Australia earlier this month after attending the sessions, said he was impressed by the debates held by the English-speaking delegates. Subjects included marriage and divorce, the shifting of population because of recruiting for plantation work, and the effects of drink and gambling on everyday life.

Following the lead of the Presbyterian Church U. S. A. in 1949, the New Hebrides General Assembly soundly defeated a proposal to have the Assembly held only once every two years. In retaining the annual Assembly, Dr. Owen said, the delegates declared, "This Assembly means much to us. Here we are one people for the first time to speak together of the things of God. It costs much money to bring us by plane or ship from our many islands; but our people pay that money gladly, for they believe that our Assembly will make a strong Church for God in the New Hebrides."

Young Adults—Exit the Vanishing Years

Once the 20-35 age group was the Church's lost generation, vanishing after high school Christian Endeavor, and appearing only to bring children to Sunday church school or to sit with the kids in church.

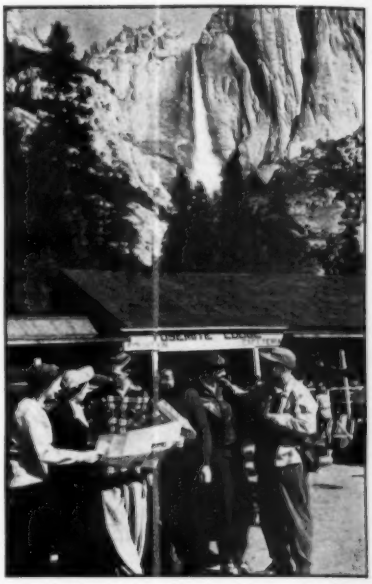
But, restless because of world insecurity, the young men and women of the Presbyterian Church have in the last five years begun to form organizations of their own. They have wanted to be together with others of like loyalties. In many churches the prime reason for these groups is still social. But the growing restlessness is for more spiritual programs. In many churches, theology is beginning to find an audience.

In 1947, there were some 1000 Presbyterian young adult groups. Now there are more than 4,200 to serve a potential of nearly 750,000 young adult church members. The national program officially recognized by the General Assembly for this movement is Geneva Fellowship. Chief program organs are Crossroads *magazine, the* Geneva Fellowship Handbook, *and the* Young Adult Times, *all published by the Board of Christian Education.*

A group called the National Young Adult Advisory Council so far has been the only coordinating body for the movement. Made up of different members each year, it has mapped out a national program in Geneva Fellowship to include suggestions for all fifty-seven varieties of young adult groups—from Mariners, the national couple's club organization (see below), *to groups for single young adults and organizations for both married and single people. Last month young adult Lois C. Moon,* PRESBYTERIAN LIFE's *Youth News editor, attended the fourth annual (and probably last) meeting of the Advisory Council. Here is her report.*—THE EDITORS

On the sprawling campus of Lake Forest College along Chicago's fashionable North Shore, one of the Presbyterian Church's least known but most unique groups met last month to chart a course of direction for the Church's vigorous young adult movement.

Called *NYAAC* in alphabet language, the National Young Adult Advisory Council *(P.L., Sept. 27, '48; Oct. 1, '49)* is little known because it is small, meets only once a year, and makes no press-stirring pronouncements. But of all the groups in the Church, it is unique. It is the only continuing national group in which husbands and wives meet together to discuss and study such important issues as marriage, child-raising, and family responsibility in church, community, and world. And it is very likely the only group which has turned its back flatly on the centralizing of powers and influence in a national organization.



Checking map of ski trails are members of the Ambassadors, young adult group of First Presbyterian Church, Berkeley, California, noted for its service programs and its annual conferences.

Exchanging family pictures at recent National Young Adult Advisory Council, Lake Forest, Illinois, are Chairman Bill Barrows and delegate Seigo Nakajima, teacher in Meiji Gakuin College, Tokyo. During early bombings of Tokyo, Bill was U. S. navigator. In Japanese armed service at same time, Seigo transported workers in Tokyo. Both became interested in church after war, met at Lake Forest for first time.

Twenty-one young laymen and women and ministers attended the 1951 Council meeting. Coming from fifteen states all the way from New York to California, they were teachers, housewives, secretaries, engineers, farmers, and businessmen and women. In their churches they were teachers, elders, deacons, and officers and members of young adult organizations. Many were leaders in presbytery young adult work.

To attend, many financed their own expenses. Herb Dietrich, an industrial engineer from Seattle, Washington, spent his vacation at the meeting, and rode by bus for three days and nights to get to Lake Forest because 4,700 GI returnees from Korea had taken all train reservations out of Seattle.

Chairman of the Council was William Barrows, business manager of the First Presbyterian Church of Germantown, Pennsylvania. Advisers were the Reverend Nelson Wright, the Reverend J. C. Wynn, and Dr. Raymond V. Kearns, Jr., all of the Department of Adult Work of the Board of Christian Education.

The Council's job was advisory—that of young adults advising the Church with regard to the Geneva Fellowship program. For five days, the members

thrashed out the problems of young church groups and laid the groundwork for a set of standards for churches and presbyteries to use in evaluating progress. These standards will be published later in booklet form.

Daily program at the sessions included workshops and plenary sessions, morning Bible study, evening vespers led by the Reverend William Faulds of Chicago's Fourth Presbyterian Church, and recreation activities led by Jack McCracken, veteran field director of Chicago Presbytery. Despite the cool lake breezes, the delegates took daily dips in Lake Michigan. One afternoon they rode the North Shore electric train, the "puddle jumper," into Chicago to see Skid Row and the neighborhood houses.

Congratulating new national officers of Mariners Club is Dr. C. A. Kircher, Westminster Presbyterian Church, Sacramento, California. From left: Skippers Bettie and Daniel Phillips; First Mates Maurine and Harry Knapp; Pursers Fern and George Noe; and Log-keepers Florence and Ted Eaton (story page 20).

One evening, they visited Chicago Presbytery's camp at Lake Villa, and were entertained by delegate Marian Preble, of La Grange, Illinois, who played a harp and sang Irish ballads.

Concluding report of the Council was mainly a plea for integrity and purposefulness among young adult groups throughout the country. The delegates felt keenly the fact that many groups make the mistake of judging their success by the number of people who attend. "It's time to stop evaluating progress by increased membership," Mary Lou Bunyard of Detroit, Michigan, said. The Council recommended formation of more small groups.

Council members also felt that groups too often overemphasize social activities at the expense of a serious church-centered program. Stanley Benedict of Flint, Michigan, added, "I'm too busy with my job and my family for a church program that doesn't mean anything."

The Council advocated more serious programs of study of the Christian faith, doctrine, and heritage. "Eighty per cent of adults said in a recent survey that they felt no need for religious study," the Reverend George Hunt said, adding, "God can't speak to us unless we study the Bible, and we can't face problems as adults with a child's faith."

In addition, marriage problems and home life must come in for a greater share of young adult attention, the Council said. It urged young parents to study the Bible and pray together in their homes. Groups can help parents by providing programs on Christian child guidance, and should try to promote use of the parent-teacher curriculum magazines.

In the final plenary session, members took a long look at the progress of the Presbyterian young adult movement itself.

Announcing that the greatest need for improvement in young adult work is on the presbytery level, the group decided that the National Young Adult Advisory Council had served its purpose. They voted to disband this year. "We don't have time for all the routines of a national organization—we're too busy with our local church responsibilities," the delegates declared.

They felt that the country was ready for greater local concentration of effort, and urged formation of presbytery young adult committees and naming of synod young adult chairmen. These committees and chairmen were believed to be the most valuable aid to churches wanting

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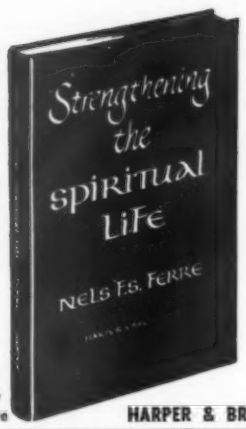

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to start and improve young adult groups. Through them, fellowship and communication among churches would best be extended.

And instead of a national council, area councils will serve as clearing houses for the thinking of Presbyterian young adults. The hope is that, like the small beginnings of a prairie fire, these area meetings will light enthusiasm in every section of the country until young Presbyterians in every state take a firm and active grip on their church responsibilities.

The Mariners

Largest young adult organization in the Presbyterian Church U.S.A. is the national Mariners Club, which last month drew 295 young parents and their children to Presbyterian Hastings College, Hastings, Nebraska, for its thirteenth annual "cruise."

An organization of young married couples, the Club includes over 500 local groups and 15,000 registered and many more unregistered members. It carries nautical terminology throughout its program, with Christ as the "Pilot," the Bible as the "Compass," and marriage as the "ship" on which each couple sails the "Sea of Life." Purpose of the Club is to foster "better homes, better churches, and better communities."

All offices in local groups and the national organization are held jointly by couples. National Skippers are David and Bettie Phillips, Wichita, Kansas; First Mates, Harry and Maurine Knapp, Hastings, Nebraska; Pursers, George and Fern Noe, Denver, Colorado; and Log-keepers, Ted and Florence Eaton, Long Beach, California.

During the four-day meeting, the Mariners heard the Reverend Nelson J. Wright of the Board of Christian Education (later elected national chaplain) outline the directives set forth by General Assembly on social problems and call for greater achievement in the fields of missions and Christian education.

Dr. Clarence A. Kircher, pastor of the Westminster Presbyterian Church, Sacramento, California (*see below*), spoke on the subject of faith and told the group, "Your biggest responsibility and greatest privilege is to impart the faith within you to your children."

Throughout the conference there was planned activity for children of every age. Parents and children attended much of the program in family groups.

The Mariners began in Wilmington, California, in 1927, when Dr. Louis H. Evans, now pastor of the Hollywood Presbyterian Church, organized a program for young married couples in his home, using the nautical theme. The idea was picked up by other California groups; and in 1938, the Pomona Club, of the First Presbyterian Church of Pomona, California, where Dr. Evans was then serving as pastor, issued invitations for the first annual convention.

Mariners Clubs are most numerous along the Pacific Coast and in the Middle West. There are clubs in twenty-eight states, Alaska, and the Philippine Islands. Executive secretaries are Sam

Ministerial students listen as 76-year-old foreman Welsh Theiriault tells a lumberman's tale. The young men, who worked as lumberjacks and supply pastors during the summer, are *(on log from left)*: Bill Ryan, Baltimore, Maryland, a Disciples of Christ student; Douglas Parrott, Stamford, Connecticut, Presbyterian; Methodists Robert Deschner, Corpus Christi, Texas, and Gale Tymeson, Maine, N.Y.

and Virginia Gist of Pomona, California.

Probably the largest concentration of Mariners in any one church is that in the Westminster Presbyterian Church, Sacramento, California, where there is a "fleet" comprised of twenty-seven Mariners Clubs.

Westminster fleet operates a "marine clinic," where a psychologist, physicians, and business leaders serve as counsellors. Lectures on home tensions and their cure are given by the psychologist. Whenever shoals or threatened shipwreck is reported, the "service detail" goes into action and the ship reports to its chaplain.

Part of the Westminster Church's fleet program is its Ancient Mariners Club. As the combined ages of husbands and wives in the Mariners reach eighty, the couples are graduated into the older group.

Seminary Sawmen

This summer in the dense forests of New York State's Adirondack Mountains, six young men chopped and sawed down trees forty hours a week, studied theology evenings, and preached on Sundays. Studious and abstinent, they were without doubt something new in lumberjacks *(see cut, opposite page)*.

The preaching woodsmen were vacationing students from Union Theological Seminary, New York City. After a back-breaking week cutting trees on the 100,000-acre Cornelius Vanderbilt Whitney estate, they supplied vacant pulpits in that vicinity on Sundays.

The idea of having ministerial students spend their vacations in the timberlands originated with the Reverend Frank Reed, pastor of Niccolls Memorial Presbyterian Church, Old Forge, New York, who is a long-time friend of lumbermen. He pointed out that seasonal employment as lumberjacks would help the students financially, enable them to hold religious services for vacationers and to supply vacant pulpits in rural churches.

Before taking up crosscut saws and axes the six students who qualified took a special course in forestry at Paul Smiths College, New York. Included in the group was Presbyterian Douglas Parrott of Stamford, Connecticut.

Head Start

Fall hasn't yet revealed its full radiance, but already some people are thinking about Christmas. People in the Los Angeles vicinity, anyway.

A call for 200 singers capable of handling solo parts in Handel's oratorio, *The Messiah*, has been issued by the Los Angeles Church Federation.

C. E. Whittier with his audio-visual trailer in Africa.

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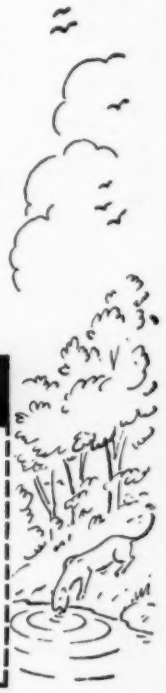

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The oratorio will be staged simultaneously in about fifty Southern California communities on December 2. Hundreds of churches will cooperate in the venture, held this year for the fifth time.

The entire production will be under the direction of Dr. Gordon Bachlund, Federation musical director. More than 2,000 will participate.

Rally Day

Many Presbyterians may not have noticed it, but the nature of Rally Day (September 30) has been changing in recent years. It's a bigger thing than it once was. It has reached out from the church school to embrace also the church. Even the name *Rally Day* is gradually being supplanted by the term *Christian Education Sunday*, which better suits the new nature of the day. Rally Day is no longer just a day to rally; more important, it is a day to learn about the church.

Years ago, when fall rolled around and leaves began to turn gold and red, church school superintendents and teachers planned a day to remind members that it was time for the active season to begin. They set a date for Rally Day, and on that day pupils were promoted to more advanced church school classes, new members were brought in, and old members were reminded that now they should shake off their summer memories and get down to work.

In later years, however, churches, too, began using Rally Day as a day to attract new members and get the fall season started. Three years ago, when the new church school curriculum was inaugurated, the Board of Christian Education deemed it necessary for a day to be set aside for learning and renewing knowledge of the church and its activities. The Board scheduled Christian Education Sunday on the same day as Rally Day, and since then the two terms have shared a calendar space in the Presbyterian Church Plan Book, Rally Day being synonymous with Christian Education Sunday.

Each year the Board outlines a plan for the local churches' celebration of Christian Education Sunday, or Rally Day. Some churches follow their own plans; others alter the Board suggestions to suit themselves.

A church that regards Rally Day as a very important day is the Broadway Presbyterian Church in Rock Island, Illinois. Broadway Presbyterians claim that Rally Day originated in their church school. According to their records, a former superintendent, Dr. J. W. Stewart, declared November 2, 1879, as Rally Day. The September, 1881, issue of the *Westminster Teacher*, edited by Dr. J. R. Miller, the church's pastor at that time, stated:

"Dr. J. W. Stewart . . . has adopted a plan for gathering back a scattered school and rekindling interest and enthusiasm. He has an annual Rally Day, on which the intention is to have every teacher and scholar present. The day (is) talked about for several weeks in advance, absent scholars . . . visited, and preparation made for special exercises."

Of People and Places

● **World's oldest?** This month in Fort Worth, Texas, Presbyterians of the Hemphill Church celebrated the birthday of one of their elders—a man they believe is the oldest Presbyterian elder in the world. He is white-bearded 106-year-old John J. Ray *(P. L., Sept. 30, '50)*. Mr. Ray spent the day quietly, discussing the past century with friends who dropped in at his home.

● **Central's centennial.** Next month Central Presbyterian Church in Paterson, New Jersey, will be one hundred years old, and members have discovered that the sequence of numbers in the anniversary year, 1951, might well symbolize for them the sequence of events in the church's history. The number one represents the first century of the church's existence; ninety-five represents the ninety-five-year history of the daughter church which broke away from the original congregation, and the final one represents the first anniversary of the reunion of the two congregations, which merged last year to form the present Central Church. Pastor is the Reverend B. Leighton Armstrong.

● **Hymn tunes too high.** Church singing today, says Bishop R. H. Owen of Wellington, New Zealand, is being "ruined by the absurd heights at which hymn tunes are set." Men's throats, and many women's too, according to his recent statement, cannot produce sounds nearly so high as the modern hymn books call for. He pointed out that many tunes were written in high keys because it was assumed at writing that they would be sung by boys' choirs.

● **Largest mission field.** A college president last month told a conference of seventy furloughing Presbyterian foreign missionaries that the world's largest "foreign" mission field is right here in this country among the approximately 13,500,000 "churchless" people of the New York-New Jersey metropolitan area. He was Dr. Frederick Schweitzer, president of New Jersey's Bloomfield College. "As you men and women carry on your vital and necessary work in remote corners of the world," he told the missionaries, "let us not overlook the imperative need for missionary work here at home. Within 100 miles of this spot are twenty-six million people. We know that at least half of them are devoid of the impact of any religion—whether Protestant, Catholic, or Jewish. To be sure, they may profess to be Protestants, Catholics, or Jews. But in fact—and too often in their daily living—they are as churchless as the most unlettered and backward natives of middle Africa."

● **Fifteen-month crusade.** Next month the National Council of Churches will launch a fifteen-month evangelism program, aimed mainly at military personnel, migrant workers, high school and college students. The campaign begins on World-Wide Communion Sunday, October 7, and ends New Year's Eve, 1952. Directing it will be Dr. Jesse M. Bader, head of the National Council's evangelism department.

● **Dr. Mackay home from Europe.** Dr. John A. Mackay, president of Princeton Theological Seminary and chairman of the International Missionary Council, returned recently to the U.S. from Europe. While in Europe he surveyed the problems Protestants face there in carrying on their religious work. He also attended meetings of the Central Committee of the World Council of Churches in Rolle, Switzerland, and of the executive committee of the World Alliance of Presbyterian and Reformed Churches in Basel.

● **Friends in need.** Howard Clark's Elmwood Park (Illinois) home needed paint. He's been hospitalized for the past three years, and the undone job has been worrying him.

One day this month thirty-five men of the Elmwood Park Presbyterian Church, where the Clarks are members, set out for the Clarks' cottage home. They took with them twelve gallons of paint, thirty brushes, and twenty ladders. By nightfall of the same day the house was painted. They returned another day to apply a second coat. Pastor S. C. Jepson said, "This has been the finest thing that has ever happened in our church. Under . . . splashed paint we really got to know each other more warmly."

● **Pilgrimage of Churchmen.** This week the Washington (D. C.) Pilgrimage of American Churchmen will draw many church leaders to the nation's capital for a conference. At a dinner on September 29, awards will be presented to clergy and lay churchmen of the year.

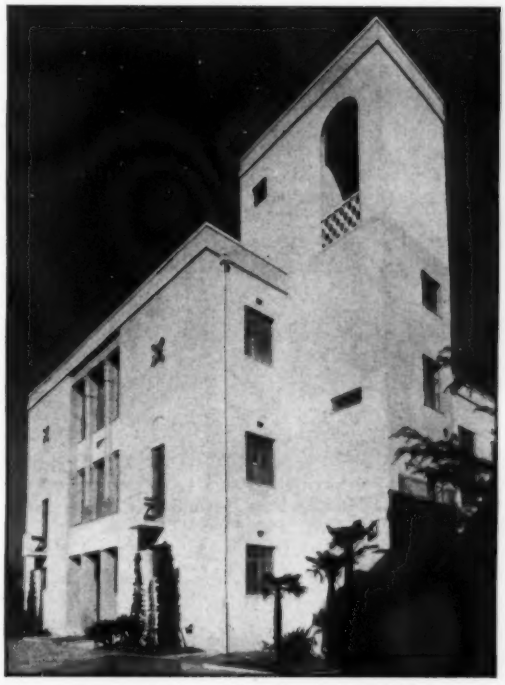
Belgium Brazil Cameroun Chile China Czechoslovakia Colombia Ecuador France Germany Guatemala Holland Hungary India Indonesia Iran Iraq Italy Japan Korea Lebanon Mexico Pakistan Philippines Portugal Siam Spain Spanish Guinea Switzerland Syria Venezuela Yugoslavia

Overseas Reporter :

Restoration Funds Rebuild Christian Schools in Japan

Opened in 1879, Joshi Gakuin, a junior and senior high school for girls in Tokyo, was a pioneer in education for the women of Japan. The school buildings were totally destroyed during World War II. Built largely with grants from the Restoration Fund, the new buildings make a beautiful and useful plant for this Christian school in Japan's capital. The entire student body can now meet together for daily chapel services, and that has immeasurably deepened the spiritual life of the school.

At the western end of Honshu in Shimonoseki, Baiko Jo Gakuin is another junior-senior high school for girls. It was founded cooperatively in 1914 by a union of schools of the Reformed Church in America Mission and of the Presbyterian Mission. The enrollment is nearly 1,000. About two thirds of the students are active in Christian organizations, though this exceeds the number of baptized Christians enrolled. During the war, the city was badly bombed and the school lost most of its plant. As at Joshi, the Restoration Fund made possible the rebuilding of the school.



This new chapel for girls' school, Joshi Gakuin in Tokyo, was financed by grants from Restoration Funds. Former buildings were destroyed by bombs in the war.

Miss Virginia Mackenzie, well-known lecturer and Presbyterian missionary on the staff at Baiko girls' school in Shimonoseki, Japan, converses with two recent graduates of the school, daughters of a former pastor.

At chapel service in new classroom building at Baiko Jo Gakuin, young students wearing school uniforms in the choir watch attentively for signal to begin an anthem. The chapel itself is not quite finished.

The Reverend and Mrs. Andrew McGaffin leave the church to visit part of the parish, an 18,000-square-mile Navajo reservation.

GOD BI-ZAD

A Presbyterian minister and his wife bring "God's Word" to Navajoland

By R. WILSON BROWN

SOME PEOPLE think of home missions as neighborhood houses in big cities, nice little white churches in friendly little towns, or the counterpart of the one-room schoolhouse under the oaks in the farmlands. How many, I wonder, know that right here in the United States is a land of 18,000 square miles where there are 50,000 people—the great majority of whom cannot speak, read, or write the English language—where they live in the same manner as did their ancestors a century ago; where home is a mud hut called a hogan; where superstitions are the rule and the medicine man treats a stomach-ache by dancing and waving red feathers. Going into the Navajo Reservation in northeast Arizona today is just like stepping back into the primitive life of America's early days.

If you are traveling in the West and would like a glimpse of yesteryear and see an example of an unusual mission at work, take Highway 89, which runs alongside the Grand Canyon, to Cameron, Arizona; go thirteen more miles north, then turn to the right on a little dirt road for ninety-nine miles and you'll land in Kayenta—provided you don't get stuck in the sand. Once there, ask for the Reverend and Mrs. Andrew McGaffin to show you around. You'll be amazed at what you will learn.

Mr. McGaffin is moderator of the Synod of Arizona. But up at Kayenta no one knows about synods and organizations. They only know that Mr. McGaffin is the man who reads *God Bi-zad* (God's Word) in the little church up from Bennett Hyde's trading post, and that Mrs. McGaffin is the lady who helps them when they have an "empty tube." (Almost every day someone comes and complains of an "empty tube." They have slaughtered many sheep for food and know that the animal dies when its big aorta blood artery is drained. So the Indian figures that his aorta or "big tube" becomes empty and thus causes his illness.) Mrs. McGaffin happens to be a registered nurse, although the red-skinned people probably haven't the slightest idea what that means.

TO UNDERSTAND Kayenta and the work of the mission there, you must know certain facts. Kayenta consists of a trading post, an Indian school, a small motel with cafe, a handful of houses—and that's all. Total white population is ten. It's eighty-six miles to the nearest doctor and hospital—at Tuba City. It's 177 miles to the nearest railroad—at Flagstaff. It's 260 miles to the county seat—Holbrook. Eggs come from Blanding, Utah, 110 miles away. Mail comes only twice a week. The only things modern are electricity—supplied by the trader's own generator; a radio sending set—also

operated by the trader; and a telephone in the trading post. The road is little more than a graded sand trail. Since everything must be trucked in the 177 miles from Flagstaff, prices are high. A half dollar won't buy a can of peaches, a favorite food with the Navajo. The Indian school is for Indians only. The McGaffins must send their son to Wasatch Academy, the Presbyterian boarding school at Mt. Pleasant, Utah.

Operating a mission

Operating a mission here is more than just preaching. Here are a few of the problems laid at the door of the McGaffins:

Little four-year-old Kee Boone was bit on the toe by a rattler. His folks gave him a poultice of soapweed and stinkbugs. When that didn't work, they called upon the McGaffins. He was rushed to the hospital and has recovered.

A teacher at Dennehotso developed blood poison. That settlement is 102 miles from the Tuba City hospital and he couldn't stand the trip. So Mrs. McGaffin went to Dennehotso and stayed, treating the patient with penicillin. The fact that she isn't a doctor didn't matter. This was an emergency and she long ago learned that she must often act on her own.

While Mr. McGaffin has conducted four funerals for whites and buried twelve Indians, the matter of handling final rites here is not a simple one. The Navajo is superstitious. If one dies in his mud hogan, an opening is cut in the north side to permit the escape of the spirit, and the hogan is abandoned. Anyone who touches the body must go away in solitude for four days of fasting until he is purified. If either Mr. or Mrs. McGaffin has anything to do with the body, they, too, would be expected to hide away and fast until they were purified. If a body should be brought into the church for a funeral service, the big majority of Indians would never again enter that church.

Marriage, too, is often rather unorthodox. The Navajo has his choice of three types of marriage. There's the simple way—the man and woman simply decide to live together and that's that. Or they can have an Indian ceremony in which there is a great celebration. Or they can come to Mr. McGaffin and have a Christian ceremony. In the last case, they must get a license which Mr. McGaffin is authorized by county authorities to issue; and if the marriage doesn't work, they have to go through the white man's divorce court to have it put aside, something the other two methods do not require. The fact that there have been over fifty Christian marriages in the past ten years indicates that the work of the mission is having a real influence upon the thinking of these primitive, superstitious people.

When Mr. McGaffin reads from *God Bi-zad* he is reading from a Bible in the Navajo language, a Bible issued by the American Bible Society and "Presented to the National Mission Station of the Presbyterian Church in the U.S.A., Kayenta, Arizona, in memory of Katherine Fulton Hamilton, First and Central Presbyterian Church, Wilmington, Del." And when they sing, they have two hymnals — *Vesper Chimes* and *New World Edition Gospel Hymns in Navajo* — both in the Navajo language.

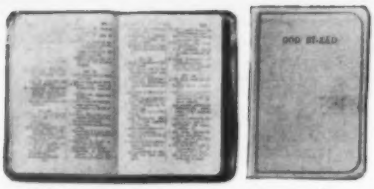
John Claw interprets

The Navajo language is a complicated one. So when Mr. McGaffin preaches, John Claw stands beside him and interprets. That's John's full-time job for which he gets $1,300 a year and a house in which he lives with his wife Lulu, who teaches in the Sunday school, and his five children. He has been on the job for twelve years, starting when there was no church and the missionary just traveled around over the reservation. He interprets, paragraph by paragraph, which of course makes even a short sermon a long one. If he isn't sure of the correct interpretation, he doesn't hesitate to interrupt the minister to interject a question or two.

John's influence has been widespread throughout the reservation. This year when the Navajos went to the polls to elect their tribal council they elected John as their council vice president, their second highest office.

John and Lulu got together when

Part of the congregation at Kayenta. As most of town's white population often attends, sermons are in English and Navajo.



Bible (God Bi-zad) and hymnal

both worked in a hospital operated on the reservation for the Indians by the federal Public Health Service. While John was in the Marines during World War II, Mr. McGaffin tried to get them to marry or to register their common law marriage. But government red tape being what it is, there were complications. It wasn't until John came back to Kayenta that he and Lulu had a Christian ceremony, with a license issued by Mr. McGaffin and a church wedding with a few of their children as witnesses.

It's an inspiration to walk into the little frame church built by Indian labor. First you'll see an honor roll of boys who went to war—names like Harry Salt, Joe Rock, Walter Peaches, John Claw, and Oscar Singer. Beside the names of Denver Smith, Harry Tsosie and Paul Begay are gold stars. *God Bi-zad* is on the pulpit. The day I was there the little blackboard announced:

Attendance today	36
Attendance last Sunday	42
Offering today	$3.53
Offering last Sunday	$3.26

Subject lesson for today: "Jno. 15:5—I am the vine, ye are the branches: . . . for without me ye can do nothing."

Furnishings

There's a coal- and wood-burning pot-bellied stove, an American flag, a birthday offering container, a piano and wooden benches. The walls are beaverboard. There are six windows. And from the ceiling hang plain bulbs lighted from the trader's little gasoline-operated generator. The lights burn only when the generator is running.

Outside there is red sand everywhere and when the wind blows sand penetrates into places one had been sure were tight and sandproof. There are a couple of little trees, a flag pole and white rock steps. There is something inspiring in the desert bareness of the surroundings. Nearby is a log hogan with earthen floor and no furniture, where a traveling Indian can have shelter for the night. Then there are the two little houses, the one in which the McGaffins live and the one where John and Lulu and their five children live.

It all sounds like so little, but the area which the mission serves (District 8) consists of one-and-a-half-million acres. Missionary McGaffin must travel thirty miles in each direction to cover his territory. And travel here is in itself a problem. A shovel, water, and food are standard equipment for tackling the so-called roads. Break down and you might have to sit for days before a car passes or else you get out and walk and walk.

Heavy schedule

At Kayenta there is church school each Sunday morning at ten o'clock. Worship services are an hour later. There's a study class each Tuesday from three to four o'clock. At Dennehotso, thirty miles east, the McGaffins conduct Sunday school at 2:30 o'clock Sunday afternoons and a religious education class on Wednesday afternoons, both in the school house. The rest of the time they travel about their one-and-a-half-million acre churchyard to talk to the Indians about God, to take care of the sick, to comfort the bereaved, and to help them with their problems. In 1946 helping with problems meant going to Washington to appeal to Congress for $30,000 to open an abandoned government hospital at Kayenta. Congress wasn't interested. Then they must make a lot of trips over the eighty-six miles to Tuba City to take the injured and sick to the government hospital. Mrs. McGaffin is kept busy administering first aid and issuing aspirin, liniment, and cough medicine; and Mr. McGaffin is a deputy county clerk for the purpose of issuing marriage licenses. Just to keep him busy, Uncle Sam also has appointed him to keep and report the official weather record. Incidentally, temperatures range from two degrees below zero to 102 above, and rainfall averages only 9.34 inches per year.

Kayenta Christmas

Christmas is a big event in Kayenta because of the mission. Days in advance Indians come from all over the reservation and set up camps. Then on Christmas day there are church services followed by a real banquet. Traders of the reservation furnish beans, mutton, potatoes, bread, and coffee. The Indians prepare it. And the McGaffins manage the hard way to have a gift for everyone. Another big event is in the Fall when there is a three-day camp meeting. This attracts more than 200 and they, too, get two free meals a day. It takes forty dollars to feed 200, which—in the opinion of this writer, who himself lives in the desert and knows the high cost of food that must be trucked in from someplace else—is somewhat of a miracle.

The mission, operated by the Board of National Missions of the Presbyterian Church in the U.S.A., is a special project of the Old Stone Church in Cleveland, Ohio; the First Church of Enid, Okla.; the North Church of Binghamton, N. Y. Other churches give support from time to time. Missionary work here started around 1922 by itinerant workers. The McGaffins began their ministry here in 1940.

It is a long process at terrific odds, but it's bringing results of which every Christian can be justly proud.

Eighty-six miles from the nearest doctor, 177 miles from any railroad, stands Kayenta. This picture shows the entire town.

NEWS OF YOUTH

East German Youth Suffer From Antichurch Tactics

The U. S. State Department has accused Communist leaders in East Germany of a deliberate campaign to split youth away from religion.

In a recent pamphlet on the *Freie Deutsche Jugend* (Free German Youth), the youth organization in the Soviet zone, the State Department charged that Red leaders are using the same antichurch tactics that Hitler employed.

Youth meetings, the State Department charged, are purposely being held on Sunday mornings in order to discourage Sunday school and church attendance. "What with school, work, political responsibilities, and strenuous organized sports and recreation programs, practically every waking moment of an FDJ member's time is filled."

The movement has approximately three million members, and is now graduating well-indoctrinated youth into official positions in the mass labor organization, the People's Police, the education system, and cultural organizations. "Within the past year there have been systematic purges of the People's Police, the East German Communist Party (SED), and the teaching profession. . . . The most perfectly indoctrinated of the FDJ have stepped into the vacant spots."

Since it is becoming increasingly difficult for any young person to obtain schooling or even job training, parents often encourage their children to join. A former professor of theology (name withheld for security purposes), reports that this attitude is common among the poorly educated parents. "They insist that they themselves are not for 'it' (the present regime)," he said, "but that the children are different and necessarily must get along with the times. I have personally experienced that parents have registered their children against the children's desire, and even warned them not to oppose the organization. They say, 'We cannot help you further if you don't get into high school.'"

Ultimately, the theologian warned, many of the children are led to accept the Communist propaganda heard in youth organization meetings; and a deep mistrust of their parents develops.

Last month, the FDJ sprang into world headlines with the giant Third World Festival of Youth and Students for Peace, held in the Soviet sector of Berlin. Very obviously a Red political rally, the meeting was held at the same time as the World Assembly of Youth at Cornell University, Ithaca, New York, the first international meeting of youth leaders from organizations in sixty-three countries. While the delegates to the former gathering paraded under Stalin banners in Berlin, WAY leaders tried to plan common steps toward better world living conditions.

Of the Berlin demonstration, the State Department said that the effectiveness of the totalitarian pageantry is not to be ignored, but added, "It is conceivable that the principal value of this colossal demonstration will be to the non-Communist world, for it provides a beautifully sharp and clear illustration of Communist duplicity in action."

Teenagers Aid Camp For Handicapped Children

Eighty-nine handicapped children are home from a wonderful week at camp made possible by twenty-five men and women and twelve teenagers in Santa Cruz, California.

The men and women were teachers, athletic coaches, school nurses, and shop instructors from Santa Cruz; they served as counsellors at the camp. Assisting them were the twelve teenagers, all members of the Westminster Fellowship in the First Presbyterian Church, Santa Cruz.

Held in the mountains outside Santa Cruz, the camp was sponsored by the Crippled Children's Society of Santa Cruz County for children from all parts of northern California. Ranging from five to fifteen, they were post-polio victims, cerebral paralysis sufferers, and youngsters who had lost one or both legs in an accident.

Director was Vernon Brown, curriculum coordinator of the Santa Cruz school system, and an elder in the First Presbyterian Church. When Mr. Brown accepted the post as director, he recruited his staff from the school force, but turned to the Westminster Fellowship of his church for additional assistance. To each boy and girl he promised nothing but hard work and discouragement, especially at first. One after the other, the teenagers agreed to take on the job. When the Reverend Thomas D. Ewing, pastor of the First Church, visited the camp to conduct a vesper service, the young people were giving the children piggy-back rides, pushing the wheel chairs, adjusting braces, and helping the boys and girls on with their pajamas. "They confessed they were very tired, but having the best time they had ever had in their lives. It was an experience which matured them greatly in their Christian faith."

Presbyterian students at University of Southern California paint Westminster House. When they noticed it could stand a coat of paint, the students and their campus pastor, the Reverend John C. Walker, did the job themselves in spare time last month. From left, Mrs. Walker, the Reverend Walker, Alden McKelvey, Garth Stephens, and Larry Rains. Center serves 1600 Presbyterian students.

New Films of Old Favorites

By S. FRANKLIN MACK

DAVID AND BATHSHEBA is the latest Biblical picture to hit the entertainment screen. Featuring Gregory Peck as David and Susan Hayward as Bathsheba, it is heralded by Twentieth Century-Fox as "one of the most flaming and tempestuous of the Bible's great stories . . . of David, conqueror of Goliath, who broke God's own commandment for the love of Bathsheba, one of history's most fascinating women."

Actually, the Biblical account *(II Samuel: 11)* of David's acquisition of Bathsheba gives no indication that she comes within a thousand miles of being "one of history's most fascinating women." All it says is that David saw her and she looked beautiful, so he took her. But neither does the Biblical record really do very much for King David. It chronicles his exploits, tells of his boyhood friendship for Jonathan and his precarious relationship with the fiercely jealous King Saul. It preserves a notable collection of his psalms. But as a detailed biography it leaves much to be desired.

However, the failure of the Biblical writer to anticipate the movie possibilities of this particular episode in David's life worked rather to the advantage of screen writer Philip Dunne, Producer Zanuck, and Director King. Unhampered by too much factual material, and in what threatens for a time to be the typical Hollywood fashion, they conjure up quite a story.

Nevertheless, the King David who comes to life on their broad canvas is a very human and thoroughly understandable person. He is entirely credible. One has the feeling that things could have happened very much that way. To be sure, Bathsheba emerges as something more than the mere hapless victim of a king's passion. It may be deemed presumptuous of the film makers to suggest that she had a mind and a heart of her own; but let us not forget that it was she who, many years later, persuaded the dying king to make their son Solomon his successor over his many sons by other alliances.

I confess to a feeling of apprehension whenever I see a Biblical film for the first time, even one produced by a church group. When it is a mammoth technicolor production with millions invested in it, I go with considerable negative anticipation. At the very least I am resigned to its being a whopping extravaganza. But **David and Bathsheba** proves to be something of an exception. It is a film which dispenses in large measure with the spectacular and focuses rather upon the motives, the thoughts, and emotions that in spite of his waywardness, make David God's man.

Impressive are the scenes in which David repents the evil he has done and asks God's forgiveness. From the point where the King recalls the simple faith that moved him to compose the Twenty-third Psalm to the end of the story, the film is as reverent and as faithful to the spirit of the Biblical record as any I have seen. The writer has caught up the spirit of the man as we find it reflected in the Psalms and has given it an expression that should move deeply all who see it.

I was impressed with the leanness of the dialogue. It always seems to me to add greatly to the strength of a film when the director, instead of cluttering up the sound track with speech, lets the camera tell the story.

Young David faces his nation's enemy, Goliath (Walter Talun), in Hollywood's current version of the familiar Bible story. Starred are Gregory Peck, Susan Hayward.

Oliver Twist, a J. Arthur Rank-United Artists production starring Alec Guinness as Fagin, was made over two years ago. Because of objections that Charles Dickens' identification of Fagin as a Jew made the film anti-Semitic, its American release was held up pending certain deletions. These have been made. The Fagin that emerges is as unique a character as is to be found in English literature and typical of nothing but himself.

Lovers of Dickens will delight in this film. In a remarkable way it recreates the London of the 1800's with the degradation of the poor, the bleakness of their lives and its unbelievably heartless treatment of orphaned children. Young John Howard Davies (seen earlier in *The Rocking Horse Winner*) is wistful and appealing as the boy Oliver, caught in the web of an incredible series of misfortune. Bill Sikes and the others are very well cast. Alec Guinness as Fagin outdoes them all as the sly, scheming manipulator of the lives of those he has first dragged down to his level, then tied to himself with bonds they cannot break.

Like all the other J. Arthur Rank feature productions, *Oliver Twist* is convincingly faithful in every pictorial detail. But what makes it a truly great film is the way in which it dispenses with the spoken word and heightens the drama by letting a fluid and imaginative camera set the scene. The whole opening portion of the film runs for several minutes entirely without speech. It is a startlingly effective introduction. Here is a superb example of the motion picture at its story-telling best. Incidentally, this is not a film for children.

Explain, Please...

By W. DOUGLAS CHAMBERLAIN

Question: From Oregon: I am a Presbyterian ministerial student in a non-Presbyterian school, where practically all of the religious majors are outright Unitarians. They are avowed disbelievers in Christ's divinity and the Trinity. . . . Is it possible for a person to be ordained into the Presbyterian Church U.S.A. if he is avowedly Unitarian in his beliefs?

Answer: The temptation of the would-be rationalist is to get rid of all the difficulties in his religious faith. To deny Jesus's deity by calling him a "religious genius," or something similar, seems to the immature rationalist to solve a lot of problems. However, if one takes the New Testament seriously, it creates more problems than it solves. We have no New Testament book which looks upon Jesus as a mere man, a religious genius. Even Mark, our earliest Gospel, clearly presents Jesus as more than a man.

The tension caused by trying to hold to a truly human Jesus and at the same time a divine Lord has existed from the beginning of Christianity; but this has always been the Christian faith. The Unitarian explanation of this difficulty has cropped up again and again; but the Church—Roman Catholic, Eastern Orthodox, and Protestant—has always rejected it.

Is it possible to be ordained in our church as an avowed Unitarian? I think this has happened in a few cases; but in each that I have known, the man avowed his Unitarianism after his examination was over. Unitarianism is certainly not Protestant Christianity. Unitarian belief is not Presbyterian belief. I know of no presbytery that would ordain a man avowedly Unitarian in his belief; and no presbytery has a right to do so.

Question: From California: Why is it that the Presbyterian Church U.S.A. avoids so studiously mention of the paramount significance for the Christian Church of the events described in Acts 2:1-41? In fact, the local church service was centered all around Mother's Day without a single mention of the Church's birthday as the Christians' mother, while the Westminster Advanced Quarterly lesson for the day stresses exclusively temperance, equally without paying attention to the power of the spoken word as exemplified by Peter.

Answer: The Presbyterian Church U.S.A. has never "studiously avoided mention" of the events on Pentecost. I recall from my student days in seminary that frequent mention was made of the significance of Pentecost. Throughout my ministry I have heard many sermons or discussions of this passage. Belief in these things is a basic fact of our historic faith as Presbyterians.

Why a Mother's Day sermon should displace a sermon on the work of the Holy Spirit, I do not know; except in this case the two dates seemed to coincide. In such a case, I would either preach a sermon on the work of the Holy Spirit at some other time, say the Sunday before, or combine the two services. Personally, I do not wait for Pentecost to preach on the Holy Spirit.

Why the Quarterly substituted a temperance lesson for this theme, I do not know. I do not think it was to "studiously avoid" this subject. However, I am sure that we do not have enough good sermons on the Holy Spirit.

Question: From Illinois: Recently I went to a Church of Christ. . . . They believe that a person is not a Christian unless he is baptized, and point to verses such as Romans 6:3, Mark 16:16, Acts 2:38, 8:36, and 22:16 as proof. I have always thought that upon accepting Christ as your Savior one was baptized by the Holy Ghost through Christ's blood.

Answer: The Church of Christ not only believes that baptism is necessary to salvation, but also that it must be baptism by immersion. They teach *baptismal regeneration,* that is, that one is regenerated in the act of immersion. For this reason, the Church of Christ does not accept immersion by the Baptists as valid, for *baptismal regeneration* is not Baptist doctrine.

By a literalistic interpretation of certain selected passages, one can make an argument for their point of view; but if one takes the whole New Testament, the foundation for their argument is destroyed. For example, Acts 2:38 does say, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." But Acts 3:19 says, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." In this verse, Peter said nothing of baptism as a part of salvation. In both verses, repentance is said to be necessary. Baptism was the public confession of faith in Christ. It was this faith in Christ which prepared the convert to receive the gift of the Holy Spirit, to receive refreshing from the presence of the Lord.

Romans 6:3 does not teach that baptism is necessary to salvation. If one will read the context, it becomes clear that Paul was talking of the death of our old sinful nature, not some particular method of applying water to the convert. He used three different metaphors to show this. In verse 2, he said, "How shall we, that are dead to sin, live any longer therein?" Baptism was a symbol of this death, not the cause of it. In verse 5, according to the A.V., Paul said, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The A.V. translators missed the point of Paul's illustration in this verse. He was talking of grafting a bud from one kind of tree into another. The bud is cut loose from its old source of life and given a new one, as the Christian dies to his old way of life and lives the new life with Christ. In verse 6, Paul said, "Our old man (our old nature) has been crucified with him . . ." Read also Galatians 2:19, 20. When Paul summarized his own message of salvation, he said, ". . . The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:8-10). There is nothing here about baptism making one a Christian.

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EXPLAIN, PLEASE

(Continued)

Mark 16:16 says ". . . He that believeth not shall be damned (condemned)," not he that is not baptized.

Against Acts 8:36 and 22:16, one may set Acts 16:30, 31, where the Philippian jailer said, "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Faith in Christ, surrender to him as Lord and Savior, is the sole New Testament requirement for salvation. In the New Testament Church, baptism was a public confession of this faith, never a means of salvation. Baptism is frequently mentioned in the New Testament accounts of conversions, because it always accompanied public reception into the Church. When the requirements for salvation are mentioned, baptism is not included. (See again Acts 16:30, 31; Romans 10:8-10).

I have answered these proof-texts by other proof-texts. This is not the most forceful argument, except for the literalist. The strongest argument against making baptism necessary to salvation lies in the texture of the New Testament itself. It is uniformly against the idea that any external rite has saving power.

As John the Baptist prepared to step aside that Jesus might take over, he said, "I have baptized you with water: but he shall baptize you with the Holy Ghost" (Mark 1:8). John's words are referred to in Matthew 3:11; Luke 3:16; John 1:31; that is, all the Gospel writers understood this to be the Christian doctrine of baptism. Luke quotes Jesus as referring to these words of John: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). This happened on Pentecost. Peter also referred to these words in Acts 11:16. This baptism of the Spirit was the doctrine of the whole Church; the water was only a symbol of cleansing.

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THE BROKEN BIKE

By LOUISE ALDEN

A CRASH and a scream of brakes made Roger jump to the window from the breakfast table. In the driveway next door, the back wheel of Larry's bike was a twisted wreck. Mr. Johnson pulled it from under the car and marched into the house, his face like a thundercloud.

"Boy, is he mad!" exclaimed Roger.

"Can't blame him, Son," said his dad. "Boys should know better than to leave bikes in driveways."

Then Roger remembered *he* was the boy who should have known better. He had borrowed Larry's bike to catch the ice cream man the night before. Roger thought he had put it back on the grass, but the back wheel must have been on the driveway.

Roger wasn't hungry for any more breakfast. His stomach felt funny. Larry must be getting scolded right now, and Larry was his best friend. Roger slipped away from the table and went upstairs.

"Larry should have put his bike away before dinner. If it hadn't been out, I wouldn't have taken it," Roger thought. But even then he didn't feel better. He opened his bank and counted his money —sixty-five cents. He knew a new wheel would cost much more. Saving up his allowance of twenty-five cents a week would take forever.

Roger managed to take so long getting ready for school that when Larry whistled he wasn't ready. He heard his mother call, "Better not wait for Roger, Larry. I don't know why he's so slow this morning. Too bad about your bike." Larry didn't even answer, and Roger knew he must feel awful.

All day long Roger kept thinking about the bicycle. After school he didn't want to see Larry, so he went home with Dick.

At dinner time his mother said, "Larry came over twice to see if you were home. He said you planned to work on his model plane this afternoon."

Roger frowned. "Can't I ever play with anybody else?"

"What's the trouble, Son?" asked his father, as Roger pushed his plate away impatiently.

All of a sudden Roger couldn't stand it any more and ran upstairs to his room.

After dinner Mr. Spencer went to Roger's room. Roger was lying on his bed counting the money in his bank over again.

"What seems to be the trouble, Son?" Mr. Spencer asked. "You in a jam?"

Roger blurted it all out. "I did it, Dad—I left Larry's bike in the driveway. I didn't know I did, but it was my fault."

Mr. Spencer whistled softly. "That's pretty bad all right, but I'm glad you told me. I guess we'd better hike right over and explain it to Mr. Johnson, and then we'll figure out a way to pay for it."

Roger swallowed a lump in his throat, but he wasn't afraid.

Afterward he felt fine. He was glad Larry didn't have to take the blame for something he hadn't done. Mr. Johnson had been nice about it, too. And Roger got an idea about paying for the wheel. Why not use his wagon to carry people's packages from the bus stop? He knew Miss Smith had to carry all her groceries and would be glad to pay a little for delivery service. And when Mrs. Lewis took the baby with her, she was always too tired to walk the two long blocks home.

When his Dad came to say goodnight, Roger told him his plan.

"Sounds good to me. You've got what it takes, Son."

Roger knew what his Dad meant and he felt good all over, especially because he knew Larry was still his best friend.

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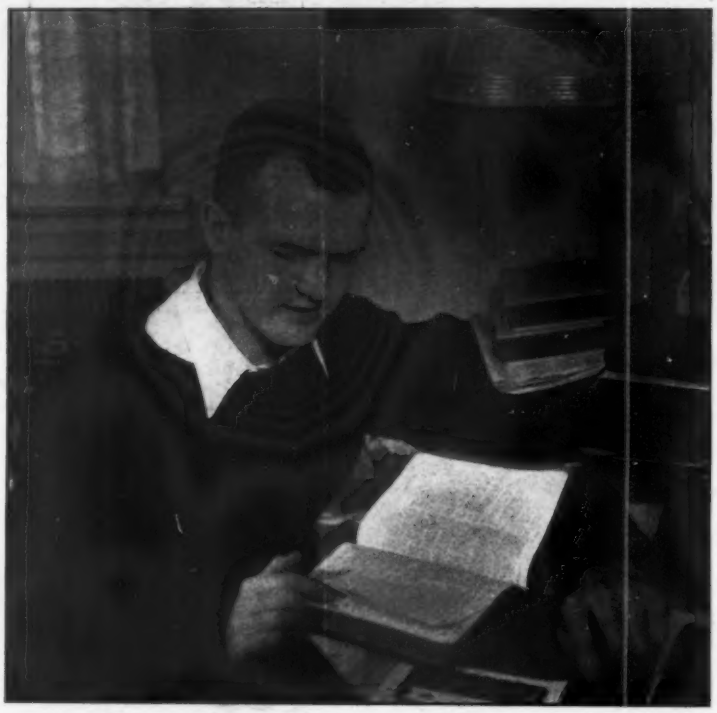

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